ONTARIO TEACHERS' MANUALS

GOLDEN RULE BOOKS

AUTHORIZED BY
THE MINISTER OF EDUCATION FOR ONTARIO

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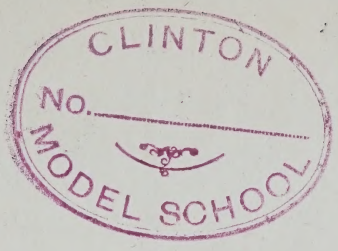

ONTARIO

TEACHERS' MANUALS

THE

GOLDEN RULE BOOKS

A GRADED SYSTEM

OF MORAL INSTRUCTION

AUTHORIZED BY THE MINISTER OF EDUCATION

TORONTO

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PREFACE

THIS Manual is a companion to *The Golden Rule Books* and consists of two parts. The first part deals with the aims and methods of moral training, and with the virtues that should be practised in the different relationships of life, and at the end of each section of this part, reference lists are given of lessons in *The Golden Rule Books* that illustrate these virtues. There also are given lists of similar lessons in *The Ontario Readers*. These lists are not intended, however, to be complete; they are merely illustrative. Moreover, in both sets of Readers, there are some lessons that exhibit several classes of virtues and some that exhibit those more spiritual elements of character which cannot be definitely classified under any of the headings without risk of giving rise to misunderstanding.

The notes that constitute the second part of the Manual should be helpful, especially to young teachers, in making clear the moral purpose of the lessons, but many of the notes are suggestive rather than explanatory.

Certain passages are also suggested as being suitable for memorization, but these selections by no means exhaust the list of those that should be memorized. Moreover, the short passages that fill in many of the pages of both sets of Readers have been selected for their literary merit and ethical content and also deserve memorization.

The Minister of Education acknowledges with thanks the kind permission given him by the publishers, The Macmillan Company, of Canada, to use material in "Moral Training in the School and Home" by Professor Sneath and Dean Hodges, who are the editors of the United States edition of *The Golden Rule Books,* on which, to some extent, the Canadian edition is based.

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SYLLABUS OF MORAL INSTRUCTION

IN CONNECTION WITH

THE GOLDEN RULE BOOKS

FORM I

THE FIRST GOLDEN RULE BOOK

THE BODILY LIFE:

1. Cleanliness of person, clothing, food, and surroundings.
2. Self-control in eating, drinking, breathing, and sleeping.

THE SOCIAL LIFE:

1. Manners in the home and the school; behaviour at table; politeness in greetings and in questions and answers; punctuality and promptness; tidiness in the home, school, and street.
2. Obedience to parents and teachers—prompt, unquestioning.
3. Truthfulness in speech and action; honesty in work and play.

THE INTELLECTUAL LIFE:

Industry, accuracy, thoroughness.

FORM II

THE SECOND GOLDEN RULE BOOK

THE BODILY LIFE:

1. Cleanliness of the parts of the body—hair, eyes, teeth, ears, nose, etc.; cleanliness and neatness in clothing and work.
2. Tidiness in person and belongings—clothing, books, toys, etc., and in school, playground, and street.
3. Quality of food; moderation in eating and drinking; modes of taking food.
4. Exercise.
5. Courage to endure little pains and discomforts cheerfully; to follow good example and resist bad example; to confess faults or accidents.

THE SOCIAL LIFE:

1. Manners in the home and the school; at meals; in speech; in bearing—quietness, modesty; respect for the aged and women.
2. Obedience to parents and teachers.
3. Truthfulness concerning events, errors, wrongs; honesty in work, play, rivalry.
4. Justice—fairness in play, in work, in privileges; generosity—sharing in gifts, in work, in play; helpfulness at home and in school.
5. Love of parents, brothers, sisters; of home, school, country.

THE INTELLECTUAL LIFE:

Industry, accuracy, thoroughness, perseverance.

FORM III

THE THIRD GOLDEN RULE BOOK

THE BODILY LIFE:

1. Cleanliness of person and surroundings; self-control and prudence in eating, drinking, sleeping, and breathing.
2. Exercise—regularity, temperance.
3. —Courage—physical, of the soldier, the bully, the bravo, the angry man, the man who takes useless risks.

THE SOCIAL LIFE:

1. Courtesy in language, in doing or acknowledging a service; courtesy to the poor, to servants, to strangers; behaviour in public places.
2. Obedience to parents and teachers; respect for rules and regulations.
3. Truthfulness—all the truth and nothing but the truth; avoidance of deception through manner and gesture; avoidance of gossip and slander; frankness.
4. Honesty in work and play; respect for the property of others; protection of property at home, in school, in public places.
5. Justice in thought, word, and act; forgiveness; regard for property and health of others; justice to animals.
6. Generosity or charity for the poor, the deformed, the unfortunate, the erring.
7. Sympathy in illness, sorrow, misfortune.

THE INTELLECTUAL LIFE:

1. Industry, accuracy, thoroughness.
2. Perseverance in hard or unpleasant tasks; patience with slow progress.
3. Self-reliance in work, in games.
4. Control of temper, appetites, thoughts, language.
5. Courage to protect the weak or innocent; courage of conviction.

THE ECONOMIC LIFE:

1. Industry; ambition; order and system; promptness, regularity.
2. Economy in methods of work; wise expenditures; prudent saving.
3. Honesty; thoroughness.
4. Courage to initiate and to take reasonable risks.

FORM IV

THE FOURTH GOLDEN RULE BOOK

THE BODILY LIFE:

1. Cleanliness, self-control of the bodily appetites, exercise, temperance; relation between a sound body and sound morals; the dignity and sacredness of the body as the temple of the Spirit.

THE SOCIAL LIFE:

1. Courtesy and respect to all in speech and act, in private and public life, and in business; special courtesy and chivalry to women and girls; honour to persons who bravely risk or lose their lives in the service of their fellows.
2. Truthfulness; kindness and sympathy.
3. Justice and generosity, as between employer and employed.
4. Public spirit as shown by an interest in schools, libraries, hospitals, parks, clean streets, etc.

THE INTELLECTUAL LIFE:

Industry, accuracy, thoroughness, perseverance, patience, self-reliance, love of truth.

THE ECONOMIC LIFE:

1. Industry, ambition, order.
2. Honesty in materials, workmanship, payments.
3. Economy in methods of work, in expenditure and savings; evils of debt, betting, gambling.
4. Prudence; choice of a vocation—thorough preparation, patience and perseverance; relation of work and recreation.
5. Ownership—its responsibilities and duties; co-operation among individuals and nations.

THE CIVIC LIFE:

1. Obedience to authority; respect for rulers, rules, and laws; self-restraint in word and act.
   Patriotism; love of home, of country and its national emblems and songs, of institutions; pride in the great men and great deeds that have helped to make our Empire.
2. Political duties; the vote—its nature and responsibility; zealous support of good measures and good men; tax-paying; serving the municipality, city, or nation as a privilege and a duty.
3. Political honour; love of justice, of honesty, of liberty, of peace; public office as a sacred trust.
4. Nature and meaning of our institutions.

THE ÆSTHETIC LIFE:

1. Love of the beautiful in nature, art, conduct, and character.
2. Taste as revealed in dress, choice of friends, literature, and amusements; as shown in the neatness and cleanliness of the school, and its surroundings, the pictures on the walls, and the flowers in the windows.

THE GOLDEN RULE BOOKS

PART I

THE TEACHING OF MORALS IN THE SCHOOLS

BY THE STORY METHOD

THE importance of morality for the preservation and wellbeing both of the individual and of society can hardly be over-estimated.

In the Departmental syllabuses of study it is prescribed that "throughout the courses the teacher shall incidentally, from current events, from the lessons in Literature, History, etc., by his selection of the supplementary reading, and by his own example as well as by precept, give instruction in moral principles and practices and in good manners." No provision, however, has hitherto been made for a course of systematic moral training. With the object of remedying this defect in the primary schools, where, owing to the pupils' immaturity, training in morality is especially required, *The Golden Rule Books,* a graded series of readers, has been prepared and authorized by the Minister of Education and will go into use in the Public and Separate Schools when they reopen in September, 1915. The motto chosen for these readers is the Golden Rule of life laid down by Christ, the Great Teacher, in the Sermon in the Mount:

Whatsoever ye would that men should do unto you, do ye even so to them.

This motto has been well chosen, for the essence of the Golden Rule is an altruism linked with rightful self-respect, and vice is a form of selfishness, a disregard for the rights of others, and a failure to respect oneself. It is, accordingly, most important that throughout the course the teacher should constantly show that all social virtues are illustrations of the Golden Rule; no appeal to a being endowed with reason and a conscience could be more effective than that contained in the Golden Rule itself.

Some of the selections in the third and fourth books of the series are intended to give direct and definite instruction in the practice of one or more of the virtues. But, for the most part, the virtues are taught indirectly, or incidentally, by means of stories which possess an interest that is largely dependent upon the illustration of some virtue to be imitated or of some vice to be shunned.

Story-telling has always had a powerful hold upon the human mind. The myth was undoubtedly the outgrowth of man's struggle with nature and with supposed unseen powers; and giants, fairies, etc., are the personification of the fears, desires, and hopes of this struggle, or of the tribal tradition or recollection of material forces that had to be overcome.

The story has for ages proved a most effective means of education. This is, doubtless, owing to the fact that it is such a very human thing. It secures the interest of the reader so that he identifies himself with the hero or heroine of the tale and, when it involves a moral content, it affects character and conduct. Its use, therefore, becomes peculiarly effective in moral culture, and the great moral teachers continually have resorted to it. Froebel once said: "It is not the gay forms that he meets in the fairy tale which charm the child, but a spiritual, invisible truth

lying far deeper." This is what makes it such a potent instrument in character building. A book of well-selected stories, or a series of such stories well told by the teacher, is far more effective than any text-book. An eminent educationist has well said: "Let me tell the stories and I care not who writes the text-books." Moreover, in certain respects the moral story is a more potent influence with the child than an actual living example. The sanctions of morality—the rewards and penalties—must be apparent and more or less immediate to the child if the moral lesson is to be effective. The child's experiences are limited, and even in actual life the rewards and penalties are not always obvious and are often far removed in point of time; whereas in the story, punishment is swift and the reward immediate.

In this indirect method of moral instruction, the child should be allowed to make the moral application of the story himself. This is far more effective than if the parent or teacher does it for him. Of course, it is vitally important that the teacher should make sure that the child has grasped the moral import of the story. If he fails to do so at first, tactful questioning will bring it out and, when it has been discovered, the teacher may himself impress it, but "preaching" or much exhortation should always be avoided, as it tends to weaken the moral effect. Moreover, children resent the story with too obvious a moral, but they are strongly influenced by transcripts of life in which the same duties are clearly implied but not explicitly stated.

If morals are to be taught in this way, a body of good literature is necessary, carefully graded in vocabulary, in interest, and in ethical content in particular, for it is of the utmost importance to take into account the virtues and vices that belong to each stage of the pupil's development.

For this purpose *The Golden Rule Books* have been prepared as a supplement to *The Ontario Readers,* which also contain much ethical material of the highest value. For this purpose also some at least of the other supplementary reading in literature prescribed by the Regulations should be selected especially for its moral value. The great and noble intellects of our race have left behind them records that age cannot wither nor custom stale—high thoughts and broad ideals. From such records the child can draw both information and lessons of conduct especially in the later stages of his school life.

The stories in the readers should often be supplemented by others of a similar character told by the teacher. That this may be effectively done, he should cultivate the art of story-telling and should have a fund of stories at his command. This art adds to the teacher's power over the child, for he is always eager to listen and ready to react with a receptive mind and heart. The story of the reader supplemented by the well-told story of the teacher makes the moral lesson doubly effective. Stories dealing with the virtues and vices that are peculiar to each period of the child's unfolding, result in wholesome moral reactions which, through frequent repetitions, lead the pupil to develop habits of will and forms of conduct that are morally worthy. In other words, they tend to establish him in those virtues which constitute the foundations of good character.

An important aspect of morality—indeed, the most important of all—is that which has reference to religion, or the relations we sustain and the duties we owe to the Divine Being. Morality has in view, primarily, our duties to ourselves and to our fellow-men; religion is the Divine sanction of morality. In its highest form, religion affirms

our relation to an unseen order—to a personal God who rules in righteousness, and to an immortal life in which virtue is rewarded and vice punished. All teaching that helps to establish right principles of conduct, to develop and strengthen the highest within us, and to suppress the base and the low, has a religious aspect; and it is fundamentally important to remember that, in all ethical teaching, the standard and the sanction of morality are the character and the will of God. "The fear of the Lord is the beginning of wisdom." Pure religion issues in high morality and sound morality is based on pure religion. Under our School Regulations certain religious instruction and exercises are provided for; but there can be no positive, dogmatic teaching of religion in our schools except where provision is made therefor under the Statutes. As matters stand in our Public and High School systems, the responsibility for providing such teaching devolves upon the churches. Moral instruction, as given in *The Golden Rule Books,* is, accordingly, restricted to the various aspects of life as expressed in its bodily or physical, its intellectual, its social, its economic, its civic, and its æsthetic relations. These relations we will now consider.

THE BODILY LIFE

It is a dictum of modern science that human efficiency is conditioned on bodily efficiency. Now, since the bodily life is subject to moral law, we ought so to develop the body as to secure the highest possible efficiency. In other words, we ought to preserve and promote the health and strength of the body and guard against everything that tends to weaken or destroy them. To do this effectively, we must acquaint ourselves with the essential conditions of bodily welfare and conform to them. From a hygienic standpoint, the welfare of the body is dependent on cleanliness of person, clothes, and surroundings; on the quantity, quality, and digestion of our food, and on the regularity of our eating; on the purity of the water we drink, as well as on the manner of our drinking; on the air we breathe, its temperature, moisture, freedom from bacteria, as well as on our methods of breathing; on the sufficiency and soundness of our sleep; on the amount and kind of exercise we take; and on our abstinence from, or temperance in the use of, alcoholic stimulants, narcotics, etc.

This phase of moral instruction should accordingly acquaint the pupil with virtues and vices that pertain to the life of the body, and should establish him in the habits that make for its highest wellbeing. One of the conditions of a healthy body is *cleanliness*. In view of the now accepted germ theory of disease the importance of this condition must be fully emphasized. Microbes are a constant menace. They infest the dirt that accumulates under the finger nails or on the surface of the body, especially on the hands and face, and are often introduced into the system through the

mouth or cuts or scratches on the body. As this often results in disease or in painful or dangerous inflammations, the body must be kept clean by frequent bathing. Dangerous microbes exist also in unclean clothing and are transferred from it to the body; it is not, therefore, a matter of indifference whether our clothes be clean or not; cleanliness is a necessity.

Again, dangerous microbes lurk in the food which accumulates between and in the cavities of our teeth. When allowed to remain there, this food soon turns into a breeding place of disease. It is really surprising how many serious diseases are the result of neglect or improper care of the teeth. Hence the necessity of keeping them in a healthy condition by frequent cleansing and proper dentistry.

Furthermore, the function of the skin is to eliminate waste products and particularly to control the heat losses of the system. In order to function normally, the skin must be kept in a healthy condition. The pores must be kept open by frequently removing from the surface of the body the products they emit. This, of course, is to be accomplished by frequent bathing and by rubbing the body thoroughly with a rough towel. Cleanliness is, accordingly, essential if the body is to maintain efficiently its functions and promote its own wellbeing.

Now, since cleanliness is an essential condition of bodily health and strength, and since we are under moral obligation to preserve and to promote the efficiency of the body, such cleanliness is a matter of moral obligation. We are morally bound to practise it as a virtue, and nowhere can this virtue be taught more successfully than in the school. Personal cleanliness ought to be imperative upon every pupil as a moral obligation.

Prudence and *self-control* should regulate the natural desire for food, drink, and sleep. Whether the body is to be sustained at a high point of efficiency or not, depends largely upon what we eat, how we eat, how much we eat, and when we eat. Physiological chemistry shows us that there are different food values, that certain foods are better adapted to promote the wellbeing of the body than others. Accordingly, *what* we eat is not a matter of hygienic indifference, and therefore not a matter of moral indifference. The quantity of food must also be regulated. According to recent scientific investigations, the average person eats too much and many eat too often. The result is that waste products accumulate in the system, where they ferment and poison the body, thus impairing and weakening it. Overeating taxes the organs of nutrition and the organs whose function it is to eliminate by-products. Thus the body suffers and, with it, the mind. To eat too much is, therefore, both a hygienic and a moral evil. Nor is the mastication of our food a matter of either hygienic or moral indifference. Failure to masticate sufficiently throws upon the stomach a burden that does not properly belong to it. The result is that the work of digestion is not thoroughly done, and the bodily strength is weakened, with in most cases impairment of mental strength. Here, too, prudence and self-control are moral virtues which must be cultivated.

And these virtues ought to be practised in relation to our *drinking* also. Water is indispensable to the life of the body. As in the case of food, so in the case of drink, bodily efficiency is dependent on the quality of the water we drink and on the mode of drinking it. It is exceedingly important that the water be pure. As in the food we eat and in the air we breathe, so in the water we drink,

disease microbes are often present. Water, for example, is probably the most prolific source of typhoid fever germs. It is, therefore, a matter of hygienic importance, and a moral obligation, as well, to protect the body from such sources of danger. How we drink is also a matter of both hygienic and moral importance. We should not drink while chewing our food. To do so interferes with the digestive process, by softening the food and causing it to be swallowed before it has been sufficiently masticated and mixed with the saliva, which performs an important duty in the process of digestion. The teacher should emphasize the virtue of prudence in this matter, for there is hardly any law of hygiene more frequently and more flagrantly violated by children than this one.

Sleep is absolutely necessary for the maintenance and wellbeing of the body. Indeed, every one's bodily and mental efficiency is largely dependent upon it. During our waking moments the brain is constantly active; even in our most trivial employments it is at work. It is constantly expending its energy; hence it becomes fatigued and needs rest. Sleep brings the rest necessary to renew the energy of the brain and of the other organs of the body. Sleep is also an important factor in the growth and development of childhood. The amount, soundness, and regularity of sleep are, accordingly, essential conditions of the body's welfare, and prudence and self-control in this respect become matters of both hygienic and moral obligation.

Another essential condition of bodily welfare which calls for the exercise of prudence is *proper breathing.* Our physical wellbeing depends upon the air we breathe, and as impure air is often responsible for serious bodily ills, the child should be taught the importance of proper venti-

lation. Modern science has made us acquainted with the existence of innumerable microbes in the air, some of which, when introduced into the body through breathing, threaten its welfare, and often, indeed, its life. Furthermore, whether in the home or out of it, we are constantly enveloped in an atmosphere containing dust. In this atmosphere harmful microbes are often present. The dust of streets should, therefore, be avoided as much as possible, and great care should be exercised not only to keep the house clean, but also to sweep the carpets, shake the rugs, dust the furniture, and brush the clothes. Carelessness in this respect becomes an evil, and prudence becomes a virtue. Again, it is not a matter of indifference *how* we breathe. The child should breathe through his nose, not through his mouth. The presence of adenoids will often be found responsible for improper breathing. This matter is one of vital importance from a hygienic point of view, and the teacher must, therefore, treat it as a matter of both hygienic and moral importance.

Exercise is another essential of bodily welfare, and, as such, it becomes a moral obligation. There are two forms of exercise: play and physical labour. Both, under proper conditions, make for the welfare of the body. The teacher is primarily concerned with play, for it pre-eminently belongs to childhood and youth. To-day play has come into the curriculum of the school out of the experience of the street. There it has been found so potent an influence that the providing of open spaces for the purpose of supervised play is becoming more and more a part of the business of every progressive city. Out-of-door play is part of the normal life of the child, and without it not only the physical but the moral life is endangered. The moral

value of the playground depends on wise supervision by the teacher. The games of children are to be used not only to amuse them and enlarge their lungs, straighten their backs, and toughen their muscles, but also to minister to the betterment of their characters. Children should carry from their recreations a knowledge of life itself. While playing, they learn, without knowing that they are learning, how to get on with their neighbours. They learn patience, forbearance, self-restraint, to await their turn, to be fair and honest, to lose with good humour, and to care for the game more than for the prize. They learn that results are best attained by combined effort—by "team play"; they learn to obey, to follow a leader, to subordinate themselves. In a word, they prepare for the serious responsibilities of life.

Gymnastics, too, are a wholesome form of physical exercise. They partake both of the nature of play, and, as prescribed school exercises, of the nature of work. Not only have they a wholesome physical effect, but the order and discipline involved exert a moral influence as well.

> As boys become interested in their biceps they grow trusty and are more likely to be temperate, to accept discipline, to be more interested in wholesome régime. There also arises a salutary sense of the difference between tolerable wellness or mere absence of sickness, and an exuberant, buoyant feeling of abounding vitality, health, and vigour, which brings courage, hope, and right ambition in its train, power to undergo hardship, do difficult things, bear trials, and resist temptation; while flabby muscles and deficiency of exercise give a sense of weakness, lust for indulgence, easy discouragement, and feelings of inefficiency.—Hall, *Educational Problems.*

In considering the moralization of the bodily life another virtue to be considered is *physical courage.* Courage is often necessary for the preservation of the body, not only from injury, but also from possible death; and it therefore becomes a moral obligation. Physical courage moralized is really rational self-defence. Such courage is always prudent. It guards the body against surprises and sudden or prolonged attacks. Paulsen, the eminent professor of philosophy and pedagogy, has given us the following excellent definition of courage:

> That man is brave, who, when attacked and in peril, neither blindly runs away nor rushes into danger, but, retaining his composure, carefully and calmly studies the situation, quietly deliberates and decides, and then carries out his resolution firmly and energetically, whether it be resistance and attack, or defence and retreat. Prudence, therefore, constitutes an essential part of valour.

It is well for the teacher to develop this virtue in children. They ought to be taught to endure pain patiently and courageously; to meet danger fearlessly but cautiously. The value of the virtue for social service is often seen in the deeds of heroism on the part even of children, and in that martial courage and patriotic devotion to the state for which the early cultivation of courage prepares the way.

Temperance in the use of alcoholic stimulants is a form of self-control and prudence in relation to the bodily life that should receive special consideration, because of its vital relation to the interests of the individual and of society. The effects of alcohol on the body are so deleterious that it is not difficult to develop in the large

majority of pupils a moral attitude against its use as a beverage. The white cells of the blood are the natural protectors of the body against the attacks of the microbes of infectious disease. Metchnikoff, the great Russian chemist, has shown that alcoholic stimulants diminish their power. The use of these stimulants also injures the higher brain centres, and thus weakens the power of self-control; it produces harmful effects upon the nervous system also, and weakens the power of resistance to both heat and cold. It would seem, then, from a hygienic, and therefore from a moral, point of view, that not only temperance, but even abstinence, is a moral obligation. And when we consider also the terrific indictment against intemperance that comes from criminology—an indictment that makes alcohol responsible for more than half of the crimes against society and for much of the insanity that afflicts the race—it is evident that temperance is a virtue that should be systematically and carefully taught, and that intemperance is a most serious sin against the body and mind of the individual, and a terrible sin against society.

As to the effects of the use of tobacco on the body, there is such a difference of opinion that it is hard to treat the subject definitely. But while this is true in the case of adults, there is a general consensus of opinion on the part of students of hygiene in regard to the effects of cigarette smoking on children. It appears to have been established that the poison of the nicotine in cigarettes weakens the action of the heart, irritates the nerves, and retards physical development. Many school principals attribute to it the mental inefficiency which in many cases leads to truancy, and from truancy to crime. Even if there were a doubt on this subject, there is no gain from

the practice, and abstinence from cigarette smoking on the part of boys should, accordingly, be taught as a virtue.

Let us now sum up the conclusions of this section on the bodily life in its relation to morality. Cleanliness, self-control, and prudence in the regulation of all the bodily appetites, and in breathing and sleeping, are the virtues relating to the bodily life that should be taught to children both in the home and in the school; and to these must be added exercise, physical courage, and temperance. Against the opposites of these several virtues children should, of course, be carefully and systematically warned. Few teachers fully appreciate the vital relationship between a healthy body and sound morals.

> We do not begin to utilize the culture of health as the basis of morals as we should do, because we do not realize that their relation is so intimate as at many points to be almost identical. Body-keeping with the young can and should be made almost a religion; and most of the worst sins and errors of youth are in no way more effectively forfended than by high ideals and a vigorous cult of personal and social hygiene.—Hall, *Educational Problems.*

Virtues pertaining to *the bodily life* are illustrated in the following selections:

I. THE GOLDEN RULE BOOKS

First Book.—Little Boy and the Cakes; The Boy and the Nuts; When Bobby did as he Liked; Marjorie's Lunch.

Second Book.—The Children's Army; Miss Careless; The White Ship; The Closed Windows; Dust Under the Rug.

THIRD BOOK.—The Greedy Antelope; Tending the Furnace; Manners Makyth Man; The Besieged City; The Wolf and the Fox; The Four Hebrew Boys.

FOURTH BOOK.—A Strong Body and a Healthy Mind; The Boy and the Cigarette; The Goblin and the Huckster; Sleep; The Loss of the *Ocean's Pride*.

II. THE ONTARIO READERS

SECOND BOOK.—Letters of Recommendation.

FOURTH BOOK.—St. Ambrose Crew Win Their First Race.

THE INTELLECTUAL LIFE

Of all the institutions that have to do with child life, the school is the one primarily in charge of his intellectual training. We are intellectual beings, with capacities to know, and it is chiefly to develop these capacities that the school exists. It is the child's duty to himself and to others to acquire knowledge. The teacher can best lead him to a recognition of this duty by showing him that knowledge is a means to nearly all the ends which men aim at. This might be illustrated first by calling attention to the more material ends of life, how in providing for our more immediate wants, such as those of the body, the man of knowledge has the advantage over the man of ignorance. He who knows how to do things succeeds where he who is ignorant fails.

But gradually the higher interests of the child can be appealed to—the social interests. He soon learns that he is not to be merely a bread winner; that other possibilities are open to him by virtue of his social nature. As he matures, he grows sensitive to social appreciation, and he finds that knowledge is a means to social recognition and distinction. Ignorance is usually rewarded with contempt, or, at best, with a pity that humiliates its object. Furthermore, at an age when a child is in the Senior Forms of the school, he begins to realize, more or less, some, at least, of the joys of knowledge—joys that in themselves are a sufficient reward for the labour of acquiring it. And, finally, as he approaches middle adolescence, when the altruism in his nature manifests itself, the service that knowledge will enable him to render to others can be used

as an appeal to encourage him to serious effort in its acquisition. In short, the more the child can be made to realize the truth of Bacon's famous maxim: *Knowledge is power*—power which makes in every way for the highest self-realization of the individual and of society—the more will he take a moral attitude toward its acquisition.

In the acquisition of knowledge certain habits of will and forms of conduct are necessary, which, from the moral standpoint, are regarded as virtues. It is the function of the teacher to establish the pupil in these virtues.

The first virtue of the intellectual life which naturally suggests itself is *industry*. Nothing of consequence can be accomplished without this cardinal virtue. Systematic application of the child's intellectual powers to attain a knowledge of the subject-matter with which he is dealing is essential to success. It is very important that the teacher should, in the beginning, aim to develop in the child the power of systematic and steady application. And, in doing this, a fundamental law of the mind—the law of human interest—will greatly assist. This interest must be maintained and increased, and must be converted into voluntary interest. To develop such interest it is necessary to make the lesson attractive. Every child delights in stories of achievement, and stories of labour rewarded and of indolence punished will not fail to interest him and lead him to practise this prime virtue of the intellectual life.

A second important virtue of the intellectual life is *accuracy*. Accurate perception, accurate memorizing, accurate thinking, accurate reasoning, and accurate speaking are necessary for the best intellectual development. One of the ends of such development is knowledge of the truth, and, for such knowledge, accuracy is, of course, an essential

condition. It should, accordingly, be made, as far as possible, not merely an intellectual obligation on the pupil, but a moral obligation as well. It is a matter of honesty with himself and honesty with others. Indeed, the teacher will find that a training of the child in intellectual accuracy or an indulgence of the child in intellectual inaccuracy, will have an important influence on his moral nature; the former is closely related to truthfulness and honesty, and the latter to falsehood and dishonesty.

But how shall this virtue of accuracy be cultivated? The teacher should call attention to the serious consequences of *inaccuracy* by having the class read some story of real life, such as the wreck of a railway train, with its loss of life, due to the inaccuracy of a telegraph operator or of a train despatcher or of a switchman. Or, a story of serious loss in financial matters, due to inaccurate calculation, may be used, as, for example, the one on page 16 of *The Fourth Golden Rule Book*. Or, to bring the subject a little closer home to the pupil—especially the very young pupil—a story of the loss of some reward because of inaccurate work. In the Senior Forms the importance of accuracy should be especially dwelt upon; for, since the large majority of pupils enter upon their vocational life after leaving the elementary schools, the significance of intellectual accuracy in all industrial and commercial life can be presented at this stage with excellent effect. Inaccuracy is often due to carelessness; in some respects, indeed, it is a form of carelessness. Such carelessness easily becomes habitual, and should be vigorously taken in hand by the teacher, and corrected, as both an intellectual and a moral fault.

Thoroughness, another of the requisites of the intellectual life, though closely related to accuracy, differs

from it. One may be accurate as far as he pursues a subject, and yet not be thorough in dealing with it. Thoroughness leads to mastery. The child should, therefore, be taught to master the lesson assigned him. It is easy to show him that, if knowledge is power, thorough knowledge brings still greater power; and he will soon see the value and obligation of thoroughness as a virtue, and the evil consequences of its opposite.

Perseverance is another requisite of the intellectual life. The child is often easily discouraged. Frequently the task is hard or it is more or less unpleasant, and it requires persistent effort to accomplish it. To develop a spirit of perseverance is part of the work of the teacher. The child should be encouraged to persist, by calling his attention to the rewards of success. Splendid examples of men, women, and children who have succeeded through perseverance—not only in the intellectual, but in other spheres of human activity—are available as aids to the development of this virtue in the child.

Patience is the handmaid of perseverance, as well as of other intellectual virtues. In the child's desire to realize immediate results he often grows impatient. He does not like to bother with the means, time, and effort necessary to accomplish his task; a short cut is his preference. But a short cut to the goal is often impossible, and patience must be developed in the child by bringing him to realize that real progress is slow, and that in dealing with hard and sometimes not altogether agreeable tasks, it requires constant effort and persistency in order to achieve results. Here, again, the teacher must have due regard to the child's interests. If he can pleasantly relate this virtue to the child's work by pointing out its bearings on the interests which he highly prizes, and the interests which, in his

further development, he will prize still more, then the child will respond more readily to the demands for patience which his immediate work makes upon him.

Self-reliance will be recognized at once by the teacher as another virtue of paramount importance in developing the intellectual life. In his earlier years, the child must be dependent upon others for much that concerns his fundamental interests. This develops a tendency to rely upon others in matters in which he is capable of helping himself. It is not to be wondered at, therefore, that when he confronts a difficult task, he should resort for help to the teacher, or to his more proficient schoolmates. This tendency should be corrected; no child should be allowed to go through school constantly leaning on others for support. Indeed, many of the failures at the departmental and other school examinations are due to this defect. And self-reliance is so necessary to success in all walks of life that the teacher should put forth special efforts to cultivate this virtue. The biographical sketches of self-reliant men that are found throughout *The Golden Rule Books* will prove very helpful.

Love of truth for its own sake is a virtue that ought to be developed in all. Attention should be called to the dangers to which our intellectual life is subject from inaccurate statements due to prejudice, unwarranted assumptions, and other causes. Children are partisans and dogmatists. It can be shown how prejudice, in particular, leads us into error. Even in the child, it is often so subtle that it is not an easy vice to deal with; but the fact of its existence should not be overlooked, and it should be treated as a vice as well as an intellectual fault.

And, finally, knowledge must be regarded, not as an end in itself, but as a means to an end; the ultimate end

is the highest wellbeing of the individual and of society. Another virtue belongs, therefore, to the intellectual life, and that virtue is *wisdom*. Wisdom is the right use of knowledge—such use as will make for the realization of the highest good. It cannot be considered a natural gift; like other virtues, it is in a large measure an acquisition—a development. "Knowledge comes but wisdom lingers"; it is the result of reflection and discipline. We do not look for much wisdom in the child, for he naturally acts with reference to immediate rather than to ultimate ends; but we can at least teach him that knowledge is power to be used for such good ends as pertain to the bodily, social, moral, and spiritual welfare of himself and society. As in the case of the other intellectual qualities, concrete examples of wise and foolish actions should be used in dealing with this virtue and its opposite.

Virtues pertaining to *the intellectual life* are illustrated in the following selections:

I. THE GOLDEN RULE BOOKS

First Book.—To Mother Fairy; Helen Keller; George and His Grandfather.

Second Book.—Little by Little; A Brave Boy; Climbing Alone; The Story of a Sea Gull; The Little Spider's First Web; Don't Give Up; Daffy-Down-Dilly.

Third Book.—The Waste Collector; The Golden Text; The Black Prince; The Spider's Web; Industry of Animals; Buckwheat; Pietro Da Cortona; Sir Lark and King Sun; Honest Work; The Choice of Hercules; Promptness; The Secret of Success; The Early Days of David Livingstone; Napoleon and the Alps.

FOURTH BOOK.—Louis Pasteur; Good-will; If I were a Voice; The Youth of George Stephenson; Work; Now; Sowing and Reaping; Find a Way, or Make It; Columbus; The Lion and the Cub; A Master of Fate; Habit.

II. THE ONTARIO READERS

FIRST BOOK.—The Hare and the Tortoise.
SECOND BOOK.—The Lazy Frog; Haste Not, Rest Not.
FOURTH BOOK.—The Giant; The Discovery of America.

THE SOCIAL LIFE

I. THE FAMILY

We are by nature social beings, and, as such, we sustain a variety of relations to other human beings. We are not like the famous Crusoe, alone on an island; we are not working out our destiny regardless of our fellows. We are born into society, and from birth till death we are hemmed in by a net-work of social relations. All these relations are subject to moral law. Hence, duties in the social sphere are as manifold and complex as social relations themselves. It is in this sphere that we find our largest field of moral activity.

Certain institutions are the outgrowth of our social nature, such as the family, the school, and the community. We realize our largest life and our best self through these institutions. With one or more we are in constant interaction, and these interactions involve moral obligations. In other words, duty is associated with all our family, school, and community life.

In treating of morals in the social sphere, it is well to follow the natural order. The child is born into the family, and his first interactions are with father and mother, with sister and brother. Certain moral obligations grow out of these relations, such as love, obedience, truthfulness, honesty, courtesy, etc. The observance of these obligations is absolutely necessary for the preservation and the best development of the family; the corresponding vices make for its destruction.

Love is the foundation virtue of family life, and is, indeed, the basis of all the other virtues. Without love

there can be no real family life, and in proportion to the perfection in which love is found in the family, so is the practice of the other virtues more easy and natural, and on a higher moral plane. Love leads to willing obedience; to truthfulness, for "it rejoiceth in the truth"; to unselfishness, for "it seeketh not its own"; to sympathy, helpfulness, patience, and forbearance—"it suffereth long and is kind; it beareth all things; it endureth all things". It is constant, for "love never faileth". All these virtues are exceedingly necessary in the family. Hence, anything that can be done by the teacher to establish the child in this supreme virtue represents a decided moral gain, and its influence extends far beyond the immediate boundaries of the home.

One of the fundamental virtues of the home is *obedience*. The parent is both the natural and the legal guardian of the child, and as such he is responsible for its wellbeing. To this end his will becomes law, and it is the child's duty to obey. The extent to which this duty harmonizes with the child's desires depends in some measure, of course, upon the child's disposition, but largely upon the methods adopted to enforce the parent's will. When properly trained, the child learns in the home the lesson of obedience, and when he emerges into the larger life, he has been trained to obey the commands of the state and the community.

Filial obedience, therefore, makes for good citizenship—for the practice and love of social order. It prepares the way, moreover, for that period of development in youth when the individual awakens to the consciousness that he is a lawgiver unto himself—when, in the maturer exercise of his functions as a moral personality, he puts a proper estimate upon ideals of conduct, and imposes them upon

himself as laws to his will. The measure and character of filial obedience, as, indeed, of many of the other virtues that children should exhibit in their homes, depend, for the most part, upon the measure of *respect* in which the parent is held by the child. There is, accordingly, no virtue that should be more sedulously cultivated than that of respect for parents, and there is nothing more despicable than disrespect.

Another fundamental virtue of family life is *truthfulness.* No family could exist on the basis of a lie. Truth is necessary to hold human society together. Truth in speech, truth in action, "truth in the inward parts"—these must be developed in the child; and this is no easy task. It is often difficult to determine what is really a lie in the child's conduct.* Our moral training ought to rest upon a careful study of the psychology of the child. The teacher should study the psychology of fancy as it functions in the child—of illusions, of make-believe, or the tendency to dramatic action so characteristic of children, and thus be prevented from uncharitableness, and from passing judgment that is too often severe and unjust. But after all allowance is made for what may not really be regarded as lying, children *do* lie in a really ethical sense, and often with amazing ease and unconcern. The indirect method may be best employed in dealing with such cases. Let the children read the stories of family life as given in *The Golden Rule Books,* together with others of a similar character, which bring out the rewards of truthfulness and the penalties of lying, and let the teacher be sure that every child thoroughly apprehends the import of such stories.

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*See remarks on children's lies in Sully's *Studies in Childhood.*

Honesty is a virtue which relates to the moral life of the family. It is closely related to truthfulness, and much that has been said about the family applies equally to the community. Of the importance of honesty as a social virtue, and of dishonesty as a social vice, we can speak to better advantage in dealing with them in connection with the virtues and vices of the school, and especially of the community; for here they assume much larger, and, in a sense, more significant proportions. It is, however, indispensable that they should be duly emphasized in their relation to family life.

Helpfulness in the family is another virtue in which children need to be established. It is well known that the average child is disposed to be indifferent to helping in home work. During his earliest years so much is done for him and so much of the general housework is done by others, that, when a little later he is called upon to share in it, he finds the task a more or less irksome one. Furthermore, play is so instinctive and enjoyable in childhood that work which interferes with play is usually not relished. But a child ought to be taught to be helpful in the home, to make his contribution, be it ever so modest, to the household work. This is especially important in the homes of the poor, where the child can often be of great service to the mother. It is, indeed, well to cultivate in all children, rich and poor alike, the spirit of service. Such a spirit is ethical through and through.

Courtesy is a virtue which eminently belongs to the home. In its highest form it is an expression of the moral spirit—it is a manifestation of our regard for the feelings and convenience of others. And where should such conduct prevail more than in the home? Who is more worthy of the child's courtesy than father and mother, or

brother and sister? The moralizing effect of good manners in the home is not appreciated enough. Boorishness and vulgarity are closely allied to evil; gentle manners and refinement are intimately related to good. Moreover, one may be courteous without any loss of self-respect. To use the admirable words of Earl Grey, when addressing a gathering of Canadian Boy Scouts, "Civility is not servility". These facts the teacher should bear in mind, and should put forth effort to establish the child in the virtue of courtesy. This can be done largely in connection with the manners which he is called upon to practise in the school-room, as well as by lessons in story literature which tell of polite and impolite children. More or less direct instruction is, however, desirable here. For example, the meal is such a valuable social institution that it ought to be refined as much as possible. When practicable, good table manners should be taught in the school; for in many homes the children do not become acquainted with the etiquette of the table.* The meal can be made a moral factor in the life of the home, and anything that tends to refine it makes for the moral welfare of the family.

Another splendid virtue that ought to be developed in the child in his relation to the home is *gratitude*. Especially in his relation to his parents is this virtue to be exercised. He owes so much to them for their kindness and care—for the general providence which they exercise over his life—that gratitude is one of the pre-eminent moral obligations in his more mature life. In the earlier years of childhood he accepts all of this care and kindness as a matter of course, but gradually he can be made to appreciate the sacrifice and love that are involved, and grateful feel-

*Consult *Manners*. McClelland, Goodchild & Stewart, Ltd.

ings can be awakened. Ingratitude is a base and too common vice, and it seems especially base in the relations of children to father and mother.

Another virtue relating to the family is *loyalty*. Loyalty to the best life of the family and to its highest ideals is an important moral obligation. It is our duty to be true to those who love us, to be mindful of their interests, and to guard their honour carefully. The boys and girls who possess this virtue of loyalty to the home have a great safeguard against the evil of the world, when other safeguards give way. They will often think twice before doing anything that might bring discredit or disgrace upon the family. A keen sense of family honour is a good thing, and the teacher should aim to establish the child in this virtue. Especially should it be brought impressively to their attention in the Senior Forms, just before many children enter upon their vocational course.

In teaching the morals of the home, then, love, obedience, respect, truthfulness, honesty, courtesy, helpfulness, gratitude, loyalty, and their corresponding vices should be dealt with. These virtues make the home the most blessed place on earth—a place of peace and joy—a place of sweetest and purest fellowship. The school can do much to moralize the home, and the teacher who labours toward this end will have his reward in the consciousness of having done something to idealize one of the most vital and sacred institutions of the race.

Virtues pertaining to *the family life* are illustrated in the following selections:

I. THE GOLDEN RULE BOOKS

First Book.—Little Sunshine; A Story of Two Little Girls; The Robins; Captain Manners; Something

Worth Keeping; Work and Play; In a Minute; The Spoiled Child; Heedless Pet; Robins and Linnets; The Naughty Pig.

SECOND BOOK.—Only One; The Old Grandfather's Corner; Girls; Which Loved Best?; The Young Raccoons; A Four-footed Gentleman; Words Which Deceive; The Immortal Fountain; Thorns and Roses.

THIRD BOOK.—Murillo and His Slave; Zlobane; A Dutiful Son; Casabianca; A Song of Love; The Brownies; Sylvain and Jocosa.

FOURTH BOOK.—The Parrot; The Heroine of Nancy; Samuel Johnson; The Story of Cordelia; Lady Yeardley's Guest; A Tale of Two Brothers; My Mother; Anselmo.

II. THE ONTARIO READERS

FIRST BOOK.—Who Is It?; Two Little Kittens; The Baby Swallow; Evening Hymn.

SECOND BOOK.—"One, Two, Three"; The Pond; Advice; The Prodigal Son; Two Surprises; The Children's Hour.

FOURTH BOOK.—Judah's Supplication to Joseph; Story of Absalom; Country Life in Canada in the "Thirties".

II. THE SCHOOL

THE child soon emerges from the family into another social circle—the school. Here, as in the family, he interacts with other human beings and sustains relations to them similar to those of the family. Hence, many of his moral obligations are essentially the same, and most of the virtues and vices which he exemplifies are

also the same. The principal difference between the family and the school, in so far as the moral obligations are concerned, is largely a difference of emphasis. There are some duties growing out of the natural relations of the child to his parents and to his brothers and sisters, which belong peculiarly to the family; and the same may be said of the child in his relation to the school. But, on the whole, the same fundamental moral obligations obtain in both social institutions—the teacher, in a sense, taking the place of the parent, and his schoolmates taking the place of brothers and sisters. The intellectual virtues, of course, must receive special attention in the school, as it is specially engaged with intellectual functioning; these have already been considered. But the school is a social institution, also. It is composed of persons constantly interacting in a social way. The pupil sustains special relations to the teacher as well as the ordinary social relations to his fellow pupils. These must be moralized. In other words, the pupil must be trained in the virtues and guarded against the vices that pertain to both his intellectual life and his social life in the school.

As in the family, so in the school, *obedience* is one of the fundamental virtues. Certain rules and laws are necessary to the existence of the school. These rules and laws are the expression of the teacher's will and of the will of the Board of School Trustees and of the Department of Education. They are made in the interests of all of the pupils, and they must be obeyed if these interests are to be properly conserved. Confusion would result if they were not enforced. Indeed, one of the marks of an efficient teacher is the success with which he secures obedience. But it is better to secure a willing than a compulsory or slavish obedience, to secure conformity to these rules and

laws through an appreciation of their worth, rather than through an assertion of mere arbitrary authority. The pupil's obedience then takes on a real moral character, and the moral atmosphere of the school becomes more wholesome. Laws are made, as a rule, in the interests of the commonwealth, and the more we can lead the pupil to realize that the rules and laws of the school are made for his benefit, and that they are enforced simply because they are for his interests, the more readily and graciously will he submit to them. We develop, in this way, a higher kind of school citizenship. Then the teacher's task becomes easier, and the pupil's obedience becomes truly moral.

Probably the next in importance of the virtues relating to school life is that of *justice*. The sense of justice is instinctive with man. It is rooted in his sense of what belongs to him as an individual. Any violation of this instinct gives rise to a feeling of resentment or a desire for retaliation. Justice calls for "fair play" in the interaction of man with man. Hence it lies at the foundations of society as organized under government; and since the school is a governing body, its rules and laws should duly respect the rights of all its members. Impartial enforcement of the law creates an atmosphere of justice in the school, which is very potent in the moralization of the pupils.

The playground affords an excellent opportunity to teach justice to children in their relations one with another. Fair play in sport must be insisted upon. This makes it eminently desirable, indeed necessary, that the teacher should exercise some supervision over the sports. Clean, wholesome, fair play on the playground helps to establish the pupil in a virtue that is fundamental in all social life.

But this virtue should also be brought to the pupil's attention in the class. The rewards and punishments of justice and injustice, as brought out in stories of fair play and stories of injustice and cheating, will surely find a most sympathetic response in the minds and hearts of children, for they take on the form of social approbation and disapprobation, to which the child is naturally very susceptible.

Honesty is a virtue that calls for special consideration. For his own good, as well as for the good of the school, it is important that the child should develop an honest regard for the possessions of others. He must not dishonestly appropriate either the property of the school or the property of his schoolmates. In dealing with the virtue of honesty and the vice of dishonesty, it is important to develop the sense of ownership. Teach the pupil to collect objects of interest and to add to them by service. That which he earns he will prize, and possession will, at the same time, develop in him an appreciation of ownership on the part of others. Here parents should co-operate with teachers. Children's first possessions are acquired in the home, and were the parents to condition their ownership in a measure upon service, it would undoubtedly make for honesty in the child. This sense of ownership manifests itself very early in the child's life, and the parent therefore is primarily responsible for its moralization.

But honesty and dishonesty may be dealt with also by means of stories. The sense of ownership is so strong in children that, through sympathy, school boys or girls naturally put themselves in the position of one who has suffered from theft, and they are in sympathy with the punishment meted out to the thief. Similarly they sympathize with honesty and its rewards—especially when

they read or are told of an honest act performed by a *school* boy or girl. This is particularly true of children in the Junior Forms, because during these important years the school is their largest social circle.

The next virtue to be dealt with in its relation to school life is the virtue of *truth*. As the school in its social life, is, in many respects, a larger family, all that has been said of this virtue in its relation to the family applies equally to the school. Truth in speech, conduct, and spirit is one of the foundation virtues of the school viewed as a social institution. The temptation to falsehood frequently arises in connection with school discipline. The school is a governing body, and, as such, it must have rules and laws, and penalties for their violation. Fear of these penalties may impel the pupil to falsify. For example, a pupil may have loitered along the way and, to avoid punishment for lateness, he is tempted to frame an excuse not in accordance with the facts. Or, there may be a violation of rules relative to school property, as, for example, cutting desks or defacing walls, and the offender is tempted to lie to escape the penalty. All lying of this kind should be punished, and the punishment should be made an object-lesson to his schoolmates. A high regard for the truth may be stimulated by pointing out its value and its rewards in their relation to school life and to life in general.

Another virtue belonging to school life is *courtesy*. What has been said of courtesy in the home is equally true of courtesy in the school and in the community. The reasons for its practice are the same, with this additional inducement, that, in the larger social life, discourtesy does not meet with the same forbearance as in the home. The school affords excellent opportunities to train children in good manners. The teacher himself is, of course,

acquainted with, and practised in, the code of etiquette that prevails in cultured society, and not only will he be an example to the pupils, but he will be able to acquaint them with the code and practise them in it. Much of this calls for direct instruction and immediate practice in the schools. In them, there should be certain requirements in the way of greeting, in question and answer, and in showing deference and respect. A school that expresses its social life in a courteous manner is a morally wholesome school; for conduct not only reflects the inner life, but also reacts upon it; and good manners cannot but have a moralizing influence upon the spirit.

To courtesy add *kindness.* No one will be disposed to question such counsel, if for no other reason than that school children are often very unkind. There is a heartlessness in some that manifests itself in such acts as teasing, bullying, "making fun of" the physical defects and personal peculiarities of others. A kind of snobbishness that excludes certain children from certain social groups, and from certain sports or other pleasures, also causes needless pain. Such conduct mars the social life of the school, and, in many instances, causes children who are the sufferers not only to lose interest in it, but to regard it with distaste and even fear. All this the teacher should aim to eradicate by cultivating in the children a spirit of mutual kindness.

Kindness often leads to *generosity,* and both to friendship, although friendship is also determined by other considerations, such as affinities, social position, geographical location, etc. Some of the friendships formed at school are among the most lasting and most delightful in after life, and all that makes for true friendship should be encouraged by the teacher.

In dealing with the social virtues of the school, there are certain special lessons that ought, by all means, to be emphasized—school loyalty, respect for school property, and an active appreciation of the value of the school. The pupil must be made to understand that he is not only disrespectful and in a sense dishonest, but also ungrateful, when he defaces the school building or its furnishings. It is exceedingly desirable to develop a fine spirit of school loyalty, which takes pride not only in the high grade of its scholarship and its high standards of honour, but also in the school building and its equipment. The lesson of gratitude for school privileges is a lesson that certainly should not be overlooked. The pupil is a beneficiary of the community, and he ought to be made to understand what that means. In so far as his education is concerned, he is supported mainly by the public, and to the public he owes a debt that he can never adequately repay. Gratitude is, certainly, small enough a return for what he receives. The pupil should also learn the value of the school to the individual and to the community. Once he really sees how much the school ministers to his personal welfare, and that it fits him for future usefulness, he can be made to see how it ministers to the welfare of the community. Then, when he becomes a citizen, he is likely to guard more jealously the interests of the school and to help to increase the efficiency of this great institution as a moral force.

Virtues pertaining to *the school life* are illustrated in the following selections:

I. THE GOLDEN RULE BOOKS

First Book.—Tommy's Lesson; The Clean Book; A Brave Little Girl.

SECOND BOOK.—Partners; How Jim Applied for a Situation; The Seven Ways of the Woods; The Necklace of Truth; A Day at the Circus.

THIRD BOOK.—The School Picnic; Coals of Fire; Red Stars and Black; Arthur's First Night at Rugby; Tarlton.

FOURTH BOOK.—Behind Time; The High Court of Inquiry; Letter to a Schoolboy.

III. THE COMMUNITY

THE child is also a member of a larger social circle than is represented by the family and the school. He is a member of the community. As he grows older, he becomes more and more related to this larger society, and his sphere of duty is enlarged. In an important sense the relations he sustains to its members are essentially the same as those he sustains to the members of the family and to the members of the school, and the moral obligations that grow out of these relations are also essentially the same. Hence, the virtues and vices involved in his moral development in his relations to the family and the school are those which call for consideration in his relation to the community. The social virtues treated of in this case include justice, truthfulness, honesty, kindness, courtesy, generosity, loyalty, etc. On a little reflection it will be seen that these are the virtues that obtain also in the community, and that the sanctions for their practice have the same force in it as in the smaller social circles. If, for example, *justice* is obligatory upon the child in the family and in the school, it is likewise obligatory upon him in the community. Indeed, the practice of this virtue becomes here all the more imperative, because of the larger interests at stake; and the child will doubtless find that an infringement of the rights

of others in the community will not be treated with the consideration it sometimes receives in the family and the school. The same may be said of *honesty, truthfulness, courtesy,* and, indeed, of all the other social virtues. In the matter of courtesy, the child should be taught the lesson that the practice of this virtue should not in any sense be affected by the social position of those with whom we are brought into contact; that it is a duty we owe to all persons—to the poor, the aged, the infirm, servants, guests, strangers, citizens of other lands, etc.; and that it is for the child's own interests as well as for the interests of society, that he should develop the spirit of courtesy and manifest it becomingly. He may, however, have the spirit of courtesy, and yet not know how to express it. He should, therefore, be taught, as a part of his school training, those forms of conduct which obtain among cultivated people.

In thus training the pupil, the teacher has to contend with certain faults and vices, for the faults, if not corrected, often develop into vices. These faults are bashfulness, which is often sheepish in its character; and boorishness, which manifests itself in either ignorant or wilful indifference to the social conventions. Much of this bashfulness is due to ignorance of what courtesy requires or to lack of practice in good manners. Knowledge of, and practice in, the social courtesies, will therefore largely help to cure this fault. Boorishness, indeed, is often due to an excess of animalism. Such animalism can be gradually softened by daily practice in good manners in the school, but where boorishness is wilful, it should be dealt with uncompromisingly.

Kindness and *generosity* to those outside of the family and school circles do not appeal to the child quite so

strongly as when related to those inside. Hence, it would be well for the teacher to emphasize the moral obligations of these virtues a little more when dealing with the child's relation to the community. There is so much in every community that calls for kindness and generosity that the lesson can easily be brought home. Generosity and kindness to the poor, to the unfortunate, and to the erring, are virtues that call strongly for cultivation in a world of inequalities, and it will be worth all the effort the teacher can put forth, to establish the child in these splendid virtues. Literature and history abound in noble examples, and the child will respond to them sympathetically.

All these virtues meet in that quality of the good citizen which is called *public spirit,* and which is closely akin to, and developed from, the pride that a child takes in the care of his home and his school. This composite virtue implies a consideration on his part, not only for his own family and neighbourhood, but for the whole community. Indeed, public spirit at its best makes one a citizen of the world. From this point of view, it concerns itself with international relationships, with the commerce of states, with movements tending to make governments more beneficial to the people, with wars and rumours of wars, with all questions of the day.

This spirit may be inculcated in teaching geography and history. The wise teacher connects these studies, as far as possible, with the news which is contained in the daily paper. As we write, there is war in Belgium; her heroic struggles, her unmerited misfortunes are of interest to every citizen of the Empire. Constantinople is in peril; the teacher may read to the class in history that famous passage in Gibbon which describes its capture by the Turks, in 1453, beginning: "At daybreak, without the

customary signal of the moving gun, the Turks assaulted the city by sea and land; and the similitude of a twined or twisted thread has been applied to the closeness and continuity of their line of attack." These words take on a new and dramatic interest from the conditions of the immediate present. The moral value of association of the old with the new, and of events with maps, is found in the development of a habit of intelligent and sympathetic interest in the affairs of the world. This, of itself, elevates character.

Public spirit will also find local application. When a child understands his relation to the cleanness of the public streets, he has learned the alphabet of good citizenship. The untaught child who throws paper about the schoolyard is taking daily lessons in that civic indifference which is at the heart of most of our political distresses. *Who Will Pick It Up?* would not be out of place as a motto in every school. The answer illustrates one of the first principles of social responsibility.

The stories in *The Golden Rule Books* will prove very helpful in training the child for good citizenship. In addition, there are so many fine examples of genuine public spirit, that the story of those who have laboured for civic betterment cannot fail to be morally helpful. To present such stories to the child will not fail to result in a wholesome moral reaction.

Virtues pertaining to *the community life* are illustrated in the following selections:

I. THE GOLDEN RULE BOOKS

First Book.—Dora and the Light; The Foolish Weathervane; Sir Bobbie; Allan's Dollar; A Kindly Deed; The New Way; The Newsboy; Agreed to Disagree.

SECOND BOOK.—Little Ted; The Boy and the Wolf; The First Woodpecker; the Hillman and the Housewife; The Best Fun; The Better Way; The Orphan's Friend; A Gentleman of Ten; Napoleon's Promise; Deeds of Kindness; The Little Gleaner; Sister Dora.

THIRD BOOK.—A Splendid Example; Tray and Tiger; The Loving-Cup of Iron; The Tongue and How to Use It; The Fault-finding Fairy; The Half-Chick; The Story that Grew; The Magic Mask; Little Deeds; Sara Crewe; Can and Could.

FOURTH BOOK.—The True Knight; King Robert of Sicily; Prince Magha; The Great Horseman; The Pearl; Grace Darling; Jaffar; The Mob; Geirald; Father Mathew; The House by the Side of the Road; The Miraculous Pitcher; The Two Miners; The Hawthorn Tree; A Battle of Peace; The Story of Ali Cogia; The Apostle of the Lepers; The Lamp; King Oswald's Feast; A Hero of the Fishing Fleet; Ideals.

II. THE ONTARIO READERS

FIRST BOOK.—The Wolf and the Cat; Little Things; The Honest Woodman.

SECOND BOOK.—How I Found the Grindstone; Sir Philip Sidney; The Jackal and the Camel; The Good Samaritan; Somebody's Mother; Brave John Maynard; Four Sunbeams; Speak Gently.

THIRD BOOK.—Professor Frog's Lecture; The Story of a Fire; The Burning of the *Goliath*; The Little Hero

of Haarlem; The Inchcape Rock; The Legend of St. Christopher.

FOURTH BOOK.—Scrooge's Christmas; The Irreparable Past.

IV. RELATION TO ANIMALS

IN the economy of Nature, man sustains a close relation to many of the lower animals. In the later stages of his development, some of them he domesticated, such as the horse, the ox, and the dog, and they now render him valuable service. So intimate has this relation become that a kind of "friendship", or companionship, has been established, and examples are on record of notable devotion on the part of animals to their masters and mistresses. Wordsworth's touching poem, "Fidelity", on page 266 of *The Third Golden Rule Book,* which commemorates the faithfulness of a dog to his master, is a poem based on fact, and the case itself is by no means an isolated one. On the other hand, so strong is the regard, if not, indeed, the affection, of the master and the mistress for the dog or the horse, that when the animal dies, they often feel a real sorrow.

Some ethical writers, recognizing the lower animals as not only sentient but social beings, and noting the intimate relationship between them and man, have, in their classification of duties, spoken of "duties to animals". Whether or not the term "duties", in its strictly ethical sense, is the proper one to use in describing such relations, it is at least evident that we owe it to ourselves, as well as to the Author of Nature, to be kind and humane to every being that is capable of experiencing pleasure and

pain. Kindness and humaneness in our relation to animals are really a measure of our moral worth. As Coleridge says:

He prayeth well who loveth well
Both man and bird and beast;
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all.

There are obstacles in the way of trying to teach the child to be kind to animals. Man, in his struggle for existence, has had to contend with wild beasts, and even now the struggle must be maintained in the case of animals that are destructive to life or property. Animals have always been slaughtered, too, to minister to man's bodily needs, and this slaughter continues on a tremendous scale. Again, we have discovered that certain animals are bearers of disease germs; so we find it necessary to destroy them. We teach our children to "swat the fly", to kill the mosquito, to destroy rats, mice, and other vermin. All this renders it more difficult to teach the child to exercise the virtue of humaneness under conditions where the destruction of animal life is not profitable. The difficulty is increased by the fact that, without questioning the morality of our conduct, we have taken away the freedom of many animals, and we utilize them for our service and pleasure. When God created man he gave him "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth", but man's dominion often results in cruelty to animals—so much so, indeed, that organizations have been formed and laws have been passed to guard their "rights".

The effects produced upon the minds of children by these relations, together with the innate tendencies of children to thoughtless cruelty, make it no easy task to teach the virtue of kindness to the dumb brute. But the teacher is aided by the fact that young children are very fond of animals. Household pets, such as dogs, cats, and rabbits, figure largely in the social life of the child. Indeed, he is often fonder of them than of persons, and often his fondness does not cease as he grows older.

At first, it is probably best to put the emphasis upon the vice of cruelty, and to excite in the child's mind a feeling of sympathy for ill-treated and suffering animals. Then, the virtues of kindness and humaneness may be dwelt upon, and the practice of these virtues may be aided by drawing attention to the beauty of certain animals, to their utility, and to the pleasure they give us either by their companionship or by helping to make our labours lighter. Of these, the pupils can readily give examples. For the purpose of this teaching, fables and allegories, many of which are found in *The Golden Rule Books,* are especially valuable.

Virtues pertaining to *our relation to animals* are illustrated in the following selections:

I. THE GOLDEN RULE BOOKS

First Book.—The Lark and the Child; A Kind Girl; Butterflies; Little Blue Eyes; John James Audubon; Black Beauty's Story.

Second Book.—The Soldier and his Horse; A Good Time; Why the Chimney Had to Wait; The Donkey and the Toad; The Three Tasks; Piccola; A Good Marksman; The Dead Robin.

THIRD BOOK.—The Banyan Deer; The Wounded Curlew; Sir Isaac Newton; Beautiful Joe; Beth Gelert.

FOURTH BOOK.—The Newfoundland Dog's Revenge; St. Francis; The Sermon of St. Francis.

II. THE ONTARIO READERS

FIRST BOOK.—The Bell of Atri; Who Stole the Bird's Nest?

SECOND BOOK.—The Boy and the Squirrel; The Brown Thrush; Androclus and the Lion; Little Gustava.

THIRD BOOK.—The Arab and His Steed.

FOURTH BOOK.—Mercy to Animals.

THE ECONOMIC LIFE

Writers on ethics emphasize the vital significance of the vocational life in the moral development of the individual and of society. A vocation tends to unify a man's life by giving it an aim, and this unity is itself a moral gain. It also identifies him with the community in a manner that makes both for his own and for the community's welfare. Through it, in a systematic way, he makes his contribution to the world's work. Not only does it save him from many of the sins of idleness, but it develops many of the personal, social, and industrial virtues. He thus adds to his own enjoyment and to the enrichment of his own life, as well as to the enjoyment and enrichment of the life of society.

By the economic life we mean whatever concerns the earning of one's living. This is a matter of immediate interest to many of the children of the Fourth and even the Third Form; their circumstances make it necessary for them to go to work in the near future. From the point of view of education in general this is unfortunate, but it justifies our bringing into the last year of the school courses some of the subjects which have a direct relation to actual life. If the boys and girls who are presently to go out of the school into the shop or the mill, perceive that what they are being taught in school bears directly upon what they are to do for a living, and may determine whether they shall succeed or not, the problem of securing their interest is solved.

It is easy to do this when the work of the school is a direct training for the practical life, as is the case in

manual instruction, household science, and agriculture, and in such subjects as book-keeping, penmanship, arithmetic, and practical English. But, while he recognizes the value of the vocational subjects, the wise teacher will show that the most important part of the preparation is that which affects character, that the primary demand in the world of business is that which is supplied, not by mere dexterity or knowledge of methods, but by that intellectual training and by those personal qualities which make the work of hands and brains effective.

One of these qualities is *industry.* This virtue is the solid foundation of all achievement. All things come to the industrious; nothing comes to the indolent but shame and failure. One of the most important lessons young people can learn in school is that industry is the key to all the pleasant life that their imagination pictures.

But in order to make the importance of industry plain, young people must have an *ambition* to be or to do that which requires industry for its accomplishment. The school must set forth the possibilities within the reach of the industrious, and should bring before them examples of living men of conspicuous success who began their career with nothing. These men are prosperous because they have worked hard and intelligently, while other boys who went to school with them are poor. To the former it might have seemed that the future belonged to the sons of the rich who had every advantage to start with; but they were determined to succeed and their constant efforts opened a way for them over all obstacles. Like the prince mentioned in the poem on page 297 of *The Fourth Golden Rule Book,* they made effective weapons out of the opportunities which others threw away. But, after all, the glitter of material prosperity should not blind

us to the fact that true success is measured, not by what a man *has* but by what he *is*.

Along with industry and ambition as virtues of the economic life, goes the virtue of *order*. Industry without order defeats all the dreams of ambition, because it does not use the time aright. The first step in order is promptness. The orderly worker is on hand punctually at the moment. This is plainly one of the virtues for which the discipline of the school provides continual exercise. The wise teacher shows the pupils how promptness, regularity, and system are necessary, not only that the school may be well conducted, but that the pupils may be benefited thereby. They must be reminded that this virtue is as essential to all economic progress as a knowledge of tools is essential to a mechanic. Prosperity is impossible without it. Employers are looking for young people, who, together with industry and ambition, have a sense of order. To such the rewards of the economic life are given. To them go the promotions. When places of responsibility are open and the claims of young men are estimated, account is taken of their orderly habits. Those who would be intrusted with the ordering of a system must be orderly and systematic themselves.

Two allied virtues take these qualities of industry, ambition, and order out of the realm of new resolutions, and make them an integral part of the working day. One of them is *patience,* the other is *perseverance.* The practice of these two virtues exemplifies the injunction in Longfellow's line: "Learn to labour and to wait", and they are both necessary to success. But patience and perseverance imply discouragement and difficulty. Patience is a virtue only when we have good reason to be impatient, and perseverance cannot exist unless it is hard

for us to persevere. Thus the difficulties of school life are repeated in the economic life which follows. In the school games, the purpose of practice is to accustom the players to hard usage, in order that they may take it cheerfully and without surprise when they get it from the other team. Soft practice makes soft players, unable to cope with the difficulties of the game, just as soft studies make soft people, unable to cope with the difficulties of life. The lesson is hard because life is hard, and the school is meant to train youth to encounter hardship.

The virtues of *prudence* and *economy,* important as they are in the work of the world, are more remote from the work of the school than are some of the others. Life stretches out so immeasurably before the young that it is hard for them to realize their responsibilities. Why be careful of time when there are so many hours? For the young, the value of money is hardly more than an academic proposition, until they discover by experience how difficult it is to get and to keep it. But there is no lack of examples of the evil consequences of the wasteful expenditure of both time and money.

The list of the more outstanding economic virtues closes with the closely allied personal qualities of *honesty* and *moral courage.* Honesty, in any comprehensive definition of the word, means more than keeping one's hands from picking and stealing. He is honest who is true to his convictions, who does what he believes to be right, and who refuses to do what he believes to be wrong. To do this requires courage. He who has moral courage orders his conduct, not by the prohibitions of the law, but by the guidance of his own conscience, and he will do what is right, whether commanded or not, and whether observed or not. Lawrence, of Indian fame, his epitaph tells us,

"feared man so little because he feared God so much". In a sense, indeed, moral courage is the protection and defence of all the other virtues. Moreover, honesty and moral courage are associated with initiative and independence. He who possesses these virtues possesses also the qualities of leadership; he is a moral force in the community. These personal qualities should be developed in the school, not by regulation, nor by direct instruction, but by the attraction of noble examples. *The Golden Rule Books* and past and present day history furnish numerous examples that hold up honest and courageous heroes to the admiration and emulation of boys and girls, and help them to go out into the world with fine ideals, rejoicing in the strength of the body, but rejoicing even more in that strength of the will and soul which keeps men and women champions of right.

Virtues pertaining to *the economic life* are illustrated in the following selections:

I. THE GOLDEN RULE BOOKS

First Book.—The Bramble Bush and the Lambs; The Little Raindrops; The Shepherd Boy.

Second Book.—Learning to Work; Luck; Wellington and the Ploughboy; Michael the Upright.

Third Book.—The Song of the Bees; The Gold in the Orchard; Waste Not, Want Not; The Value of Time; Life's Cricket Field.

Fourth Book.—Industry; Whang, the Miller; Three Questions; A Master of Fate; Palissy the Potter; A Glance Backward; Thrift; Sir Richard Arkwright.

II. THE ONTARIO READERS

First Book.—Filling a Basket with Water.

Second Book.—The Ant and the Cricket; The Price of a Fish.

Third Book.—The Whistle.

Fourth Book.—Work and Wages.

THE CIVIC LIFE

THE school is in a large measure a training school for efficient citizenship. It is here that the individual should be instructed and established in those virtues which make for the public welfare. A school that fails to realize its duty in this respect, fails in its fundamental purpose.

Obedience, the foundation virtue of the civic life, is one which has a like place both in the school and in the home. In early childhood, and in such classes of society as have hardly developed beyond the unreasoning stage, authority is the only basis of obedience. The mind and the will must be directed by superior wisdom. The command must be heeded because it is a command, whether it is agreeable or not, and whether it is understood or not. The encouragement of this virtue is in the approval of those in authority when it is present, and in their disapproval when it is absent. In *The Golden Rule Books* there are many illustrative examples of boys and girls who obeyed splendidly under difficult conditions.

As children grow older, and it becomes possible to appeal to their reason or imagination, the almost instinctive interest which they have in soldiers and sailors may be made to contribute to this virtue. These men obey instantly, and their efficiency depends upon this obedience. Thus, the pupil is led to recognize a higher reason for the practice of this virtue in that it results in efficiency. Every inattentive or disobedient soldier in a regiment weakens it when it goes into battle. The universal interest of children in athletic games also affords opportunity for connecting obedience with efficiency; for successful "team play" depends upon instant response to the word of the leader.

The importance of training in obedience is evidenced by the complaints of the ineffectiveness of the school in teaching respect for constituted authority. Often the failure is partly due to the presentation of the school rules on the basis of authority alone, instead of on the basis of reason. The co-operation of the children should be sought, and their sympathies enlisted on the side of constituted authority. Unless this is done, they are conscious only of the restraint of law. Consequently they hate it, and on every convenient occasion react from it. They are at war with the teacher in the school, and they continue to be at war with the policeman when they get out of school.

Civic duty becomes an enthusiasm in *love of country*. Children may very early be taught to be proud of their Country. In our schools, they are made acquainted with the resources of Canada, its growth, its possibilities. They learn, in their study of history, what has been done for them by adventurers, pioneers, settlers, statesmen, and heroes. They come to understand how the government—Dominion, provincial, and municipal—is administered, and what from time to time is actually done for the general good in Parliament and the Legislative Assemblies, and in meetings of the municipal councils. And there are special reasons why the children of every school in the British Empire should be proud of their Country. The great World-state in which Canada is one of the self-governing dominions, possesses strong claims upon the admiration and respect of its youthful citizens. In every continent British rule represents freedom, justice, and toleration. The Mother Country has a thousand years of history made glorious by noble lives devoted to the service of the state and to the enlightenment and happiness of her sons and daughters. British traditions of honour, courage, and

fidelity are among our most precious possessions. During the great war which broke out in Europe in 1914, the Empire, with its allies, has fought for the protection of the weak against the strong, for the faithful observance of solemn treaties, for the right of small nations to exist and flourish, and for the liberty of the people as against militarism and oppression. The instruction, therefore, which enlightens children as to the nature and meaning of our free institutions, and shows how they are designed to bring about the best welfare of all citizens, is one of the teacher's most important duties.

The Golden Rule Books assist the teacher in this supremely important function, but the instruction must be supplemented and enforced in the whole teaching and management of the school. The pupils are to be taught that to live one's individual life is excellent so far as it goes; but to make one's life count in the furtherance of all that is good, to be not only right but a champion of right, to be not only a good citizen but a defender and supporter of good citizenship—these are the evidences of the virtues of *political interest* and *political honour*. All the emotions of love of country are to be focused upon the endeavour to contribute to the welfare of the country and to resist all agencies and influences which tend to degrade. The development of loyalty to the school, the endeavour to enlist all children in the making of the cleanest, the most orderly, the most attractive, the most efficient school in the community, the natural zeal which is manifested in the honourable rivalries of sports—all may be utilized for the attainment of higher standards of life. With such training, it will be easy for the boys and girls, grown into men and women, to conduct themselves with like enthusiasm in the great work of making theirs the

cleanest, the most orderly, the most attractive, the most efficient, and most progressive community.

Virtues pertaining to *the civic life* are illustrated in the following selections:

I. THE GOLDEN RULE BOOKS

SECOND BOOK.—Three Hundred Heroes; The Prince and the Judge.

THIRD BOOK.—Sir Thomas More; The Traitor Girl; The Laws of the Land; Dominion Hymn; The Gift of Athene; A Young Patriot; Policemen; The Colours of the Flag; How We Can Help Our Country; The Gay Gordons; The Foolish Shah; The Sword of Damocles; The Flag Goes By; Joan of Arc; The Overland Mail; Conscience.

FOURTH BOOK.—Not for Money; A Reckoning; The First Grenadier; This Canada of Ours; The Fatherland; Laura Secord; Britons Beyond the Seas; General Havelock; The Death of Socrates; The Four Wreaths; Ring Out, Wild Bells; How Cincinnatus Saved Rome; Britain's True Greatness; What Makes a Nation? Duty to One's Country; The Morning of the Battle of Agincourt; "Gentlemen, the King!"

II. THE ONTARIO READERS

SECOND BOOK.—The Union Jack.

THIRD BOOK.—Tubal Cain; Hearts of Oak; David and Goliath; The Charge of the Light Brigade; A Song of Canada; William Tell and His Son; England's Dead; A Roman's Honour; The Fighting Téméraire; The Heroine of Verchères; The Battle of Queenston Heights.

FOURTH BOOK.—Wolfe and Montcalm; Canada; Hands All Round; A Hymn of Empire; Ye Mariners of England; The United Empire Loyalists; Scots, Wha Hae; Rule, Britannia; My Native Land; Departure and Death of Nelson; Funeral of Wellington.

THE ÆSTHETIC LIFE

It is part of the office of the teacher to establish the child in the virtues of the æsthetic life, to cultivate his love of the beautiful, but in doing so, he will often find public sentiment indifferent, if not hostile, to his efforts. In a utilitarian age, when studies are demanded that bear directly upon the child's future vocation, the fine arts are apt to be regarded as luxuries, and training in appreciation of them unnecessary. Such a sentiment is often due to ignorance of the valuable part the æsthetic nature plays in our complex life, and it would, therefore, be wise for the teacher to take an active interest in helping to enlighten the public. In particular, he should also impress upon the school trustees the potent influence of the child's environment. In many instances school buildings and school grounds are conspicuous examples of ugliness, and the effect of ugliness is demoralizing. Expense cannot be put forward as a legitimate excuse for defects. It really costs no more to design a beautiful school building than to design an ugly one; simplicity is a fundamental requisite of beauty, and simplicity makes for economy. The school should be one of the notable and beautiful buildings in every community. The school grounds also should be well laid out and ornamented with trees and shrubs and flowers. As a rule, the grounds about our jails, penitentiaries, and insane asylums are far more beautiful and attractive than are our school grounds. It would seem, indeed, as if criminals and lunatics deserved more consideration than school children and school teachers. The interior of the school building should also receive proper consideration;

decorations, be they ever so simple, should be in good taste. By all means let the school within and without minister to the æsthetic nature of the child. To do so costs little, and it is well worth while.

If we now pass to the consideration of the subject from the standpoint of the curriculum, it is well to encourage, as much as is consistent with the child's other interests, the development of his æsthetic nature by means of instruction in at least some of the fine arts. Music, poetry, and art form part of the curriculum of our schools. The feeling for rhythm is instinctive, and furnishes a natural basis for a knowledge and love of both music and poetry, and, in his treatment of art, the teacher is aided by the fact that the child's appreciation of both colour and form develops at an early stage.

Training in music, poetry, and art cultivates in the child a love of the beautiful, and this love contributes to his moral unfolding. Such training should be supplemented by the use of pictures and stories that will introduce the child to the great paintings, architectural structures, statues, etc., of the world. Here also the child's environment is important, and suitable pictures should adorn the walls of the school-room and the halls.

But beauty is not confined to the arts. Nature is clothed with beauty as with a garment, and, as far as possible, we should develop in the child a love for nature. His first æsthetic reactions to the beauty of nature occur at an early stage. His delight in flowers is manifested as early, at least, as the fourth year. At first, of course, it is confined to single objects, but gradually it becomes more comprehensive. Another potent means of æsthetic education that should be encouraged whenever practicable is the home and the school garden. The hygienic and utilitarian

advantages that accrue from cultivating such gardens are often worth consideration; but the æsthetic and moral benefits they also confer make their cultivation a desirable addition to an educational programme.

But beauty is not confined merely to art and nature. It may also be manifested in conduct and character. Indeed, much of the language that we use in describing conduct and character is composed of terms descriptive of æsthetic qualities and relations. We speak of fair deeds and beautiful acts; of foul deeds and repulsive acts. We speak of fit and unfit conduct; of character as clean or unclean. Such terms are æsthetic terms, but we apply them to moral qualities and relations as well, thus showing how closely related are the beautiful and the good. And not only are they closely related; the good is often the beautiful, and the bad is often the ugly. There is an actual beauty of holiness and a positive ugliness of vice. And these æsthetic aspects of good and evil prove to be powerful motives in influencing us to choose the one and to reject the other. The beauty of a kindly act, the loveliness of a saintly character; these appeal to us. "Many enter into the kingdom of God through the Gate Beautiful", said a distinguished scholar, and it is true. It is the foulness, the downright ugliness of vice, that proves often to be a powerful repellent, and helps us in the hour of temptation. Æsthetic disgust helps to develop a moral disgust. Teachers, then, must take cognizance of the beauty of conduct and the beauty of character, as well as of their opposites, in their attempts to develop the moral nature.

Virtues pertaining to *the æsthetic life* are illustrated in the following selections:

I. THE GOLDEN RULE BOOKS

First Book.—Daisy Stars; Our Garden; The Rainbow; Wishing; A Child's Prayer.

Second Book.—The World's Music; The Blue Jay; Clouds; The Use of Flowers; The Minstrel's Song; My Kingdom; Iris.

Third Book.—Thanksgiving; Golden Rod; An Indian Summer Carol; A Bird's Nest; How the Moon Became Beautiful; A True Sportsman; The Thistle; Spring.

Fourth Book.—The Lesson of the Fern; A Song; The Wind That Shakes the Barley; Who Owns the Mountains? Franz Abt; Purity of Character; The Spacious Firmament on High; The Chambered Nautilus; It is a Beauteous Evening; Sir Galahad; St. Agnes' Eve.

II. THE ONTARIO READERS

First Book.—The Wind and the Leaves; The Brook; Spring.

Second Book.—Baby Seed Song; Dandelions; A Song for Little May; The Little Land; September; The Bluebird; Lullaby.

Third Book.—A Song for April; The Poet's Song; The Maple; Break, Break, Break; The Brook.

Fourth Book.—The First Spring Day; A Musical Instrument; In November; Autumn Woods; Heat; The Unnamed Lake; Home Thoughts From Abroad; On the Grasshopper and Cricket; June; Ocean; Morning on the Lièvre.

THE MORAL ATMOSPHERE OF THE SCHOOL

As we have already seen, environment exercises a powerful influence in moulding character. The habits of children and their mental and moral attitude are largely shaped by their environment, and the power of school environment is very manifest and effective in this shaping process. The attractive appearance of the school building, the cleanly and orderly condition of its interior, the artistic decoration of class-rooms and halls, the well-kept school grounds—all produce an effect upon the moral life of the pupils. In this way the school accommodations and equipment assist good discipline, for as disorder invites disorder, there is a vital connection between right environment and a right spirit.

In addition to their decorative value, appropriate pictures may be used to teach the virtues. Kindness to animals; the happiness of domestic affection; the contrasting consequences of idleness, selfishness, and intemperance; the splendour of courage in the face of peril on land and sea; these and other moral lessons may be emphasized by means of the pictures which decorate the walls of the school-room. The daily discipline of a good school is a constant lesson in morals. Here the pupil learns the elementary virtue of obedience. Here he becomes accustomed to an authority which he must respect. The conditions of home life in crowded places often make the enforcement of parental authority difficult; life often is a struggle between the will of a weary or incompetent parent and the will of an active child. In the nature of the case, authority is discredited; for it lacks calmness, justice, and

consistency. Home is thus often a hindrance to that citizenship which rests on the basis of strong authority. The boys and girls come out of it into the street without the fundamental qualities of respect and obedience. This must be supplied, if it is to be supplied at all, by the influence of the school.

The discipline that is founded on the virtue of obedience teaches self-restraint, patience, steadfastness, perseverance, consideration for the rights of others, and many other social qualities. The quiet room, the enforced attention, the required courtesy of speech and conduct, the necessity of accomplishment, the obligation of order, are all parts of a moral atmosphere in which children live under the school roof for about half a dozen hours a day.

The moral atmosphere of the school, like its physical atmosphere, is determined by the teacher. It is the teacher who opens the windows or keeps them closed. It is the teacher who opens the windows through which children look out upon the world in which they live. It is in the personality of the teacher, as much, indeed, as in the method, that the problems of the interest and value of education are to be worked out. The teacher who ignores the moral influence of the school, whose ideals are a quiet school-room and a successful examination at the end of the term, may achieve certain results, but he may cause the children to hate the school and hate their studies. From such a school, boys and girls may go out ignorant of the value of the virtues, and, resenting authority, equipped to do evil intelligently, and inclined to do it.

The teacher's true ideal is good and efficient citizenship; his moral problem is to make the school life yield this fine result, and to this end the teacher's own spirit is all-important. The most valuable contribution a school can

make to the equipment of the growing citizen is a point of view, a way of looking at things, a sense of values; and this, for good or ill, the teacher himself gives. The teacher's personality is of pre-eminent importance; the details of most lessons are eventually forgotten, but the impression of the teacher remains. The sincerity, the fairness, the sympathy, the kindness, the patience, the courtesy of the teacher are the ambassadors of moral influence. Without these virtues, the teacher may give the most admirable instruction in all the aspects of the moral life and achieve meagre moral results. With them, the instruction may be not so admirable and yet be crowned with splendid moral achievement.

PART II

NOTES FOR TEACHERS

THE FIRST GOLDEN RULE BOOK

TO MOTHER FAIRY

PAGE 11. In this selection there is an indirect appeal to children to make themselves useful. In order to be useful they must be patient and industrious, loving and gentle, and they must also be on the lookout to discover things which they may do to add to the happiness of those around them. The lesson of cheerful usefulness is also taught in "Clovers", on page 17, in "How to Do It", on page 35, and in "A Spring Morning", on page 107 of *The First Golden Rule Book*.

THE LARK AND THE CHILD

Page 12. In order to teach children the love of birds for their young and to teach them to respect that love, the author has made the families of the birds and the children the same in number, and the child readily grasps the idea. By this means he is shown the selfishness of his wish to take the little bird away, and through the love of the bird for her little ones, he realizes the love within his own home and the consideration that he should have for other creatures.

THE DUCK AND HER DUCKLINGS

Page 14. Through the story of the little ducks and their training by the mother duck, children may learn the same lessons which they were taught. The lesson of the

first stanza is obedience. In the second, the little ducks follow after their mother, thus showing the proper respect. In the third, one gets the idea of the value of proper deportment and good manners, and of influence through imitation.

LITTLE SUNSHINE

Page 15. This selection impresses one with the idea of thoughtfulness for old age. Not only did the thoughtfulness of the little Elsa for her grandmother add to her grandmother's comfort and happiness, but she herself was made happy by her self-forgetfulness and care for another. Happiness is an attribute of the person and not due simply to place or circumstances.

CLOVERS

Page 17. This little poem teaches the lesson of the happiness to be found in busy days followed by well-earned rest.

A STORY OF TWO LITTLE GIRLS

Page 18. The story of Alice and Bertha is a good illustration of the unhappiness which follows an act of selfishness and ill-temper. By forgetting their own wishes in their affection for each other, both girls became happy. A comparison might be made with "The Two Goats", on page 22 of *The First Golden Rule Book*.

THE GOOSE AND THE GOLDEN EGGS

Page 20. This selection teaches the folly of greed for gain. The man, by his greediness, defeated his own aim. The lesson of contentment with what one has is also taught.

THE ROBINS

Page 21. By telling the story of the willingness of the little robins to undertake the task set for them and the child's questioning attitude toward her duty, the selection teaches the lesson of prompt obedience to the wishes of a parent.

THE TWO GOATS

Page 22. By showing the result of exhibiting a selfish and quarrelsome disposition, the necessity for courtesy and forbearance is taught.

DORA AND THE LIGHT

Page 23. This interesting selection tells the story of a little girl whose self-reliance and thoughtfulness and recognition of the supremacy of duty may have saved many lives. There is also the thought of the good example of industry and service set by her father, and her willingness to follow this example.

DAISY STARS

Page 25. This little poem is a picture of nature as seen and personified by the imagination of a child, and appeals to and strengthens his sense of beauty. The comparison of stars to flowers is a favourite one with the poets; stars have been called the daisies of the sky.

A KIND GIRL

Page 26. From this story of an incident in the early life of Florence Nightingale, many lessons may be drawn. Her love of animals led her to inquire into the absence of the shepherd's dog, and she at once showed her thoughtful-

ness and her readiness to relieve pain. It was this very desire to help which enabled her to take such an active part, later in life, in relieving the suffering of the wounded soldiers in the Crimean War. The selection also points out the gratitude of the dog who, like all dumb animals, instinctively recognizing a friend, looked to her for help and gratefully returned her friendship. See "The Lady with the Lamp", on page 252 of *The Fourth Golden Rule Book*.

BUTTERFLIES

Page 28. This poem, like the one on page 25, leads the child to admire beautiful things in nature. It also teaches gentleness and care for animals.

CAPTAIN MANNERS

Page 29. This selection, in telling the story of a summer holiday in the country, teaches first the lesson of tidiness in the home, and the individual responsibility of each member of the family. This task was a difficult one in the new surroundings of the family, and the discontent which grew out of it led to sharp words and quarrelling. The grandmother reproved the children by telling a story of her childhood, in which good manners personified teach the lessons of gentleness and politeness. The children cheerfully and happily resolved to be more considerate to one another in future.

THE FOOLISH WEATHER-VANE

Page 32. In this selection the weather-vane became proud and conceited. As a result of his self-conceit, he became untruthful, and his disobedience to direct commands and his untrustworthiness led to his being replaced by another weather-vane more to be depended upon.

HOW TO DO IT

Page 35. This poem teaches that kindness of deed and of speech are two ways of attaining happiness; also, that "early to bed and early to rise" is necessary for health and wisdom.

SIR BOBBIE

Page 36. In trying to be a knight, Bobbie found that never a day passed without an opportunity of doing knightly actions that made others happy and strengthened his own character. Have the children note the qualities that Bobbie exhibited.

LITTLE BLUE EYES

Page 39. This poem teaches thoughtfulness and kindness to the birds, and also shows the power a child may have in influencing others to do a good deed. The last stanza shows that the doing of a good deed makes things appear in a happier light; the child hears a song of thanks in what was an ordinary bird song.

THE TWO FOXES

Page 41. This is a lesson on the foolishness of quarrelling. Many of the causes of quarrelling among human beings are not more rational than what the foxes tried in vain to quarrel about.

THE LITTLE ROSE-BUSH

Page 42. This is an illustration of the duty of being content, under certain conditions, with a passive rather than an active development.

THE BRAMBLE BUSH AND THE LAMBS

Page 43. This selection shows that, in the economy of nature, nothing is useless, nothing is wasted. The bramble bushes seemed of no use, and the shreds of wool wasted; but the birds knew better. The children might be led to complete the circle of usefulness which begins with the bramble bushes and ends with the protection that the birds give to the crops of the farmer, by whom the brambles would, no doubt, be regarded as a nuisance. There is also the idea, in the last paragraph, of the willingness to be useful in small things as well as in great.

THE MAGPIE'S NEST

Page 45. This selection shows the folly of impatience and lack of close observation.

OUR GARDEN

Page 46. This is a beautiful little poem dealing with love of nature in its different aspects, as presented by the garden in the different seasons.

LITTLE BOY AND THE CAKES

Page 47. This selection is a picture of a child which shows deception and lack of self-control. It points out the folly of greediness and its bad effect on health. In the last short paragraphs, there is also an example of truthfulness.

THE BOY AND THE NUTS

Page 53. This selection, like the last, is a story of greediness. It also teaches that a difficult task, or what seemed even an impossible task, may be accomplished, if done little by little.

THE SNOW-PEOPLE

Page 55. This poem, while a nature lesson, teaches also that steady application accomplishes even the most formidable tasks.

THE LITTLE RAINDROPS

Page 55. Just as the snowflakes, in the preceding lesson, accomplished a great thing by steady falling, so the raindrops accomplish their task in the same way. The selection also brings out the feeling of happiness that comes through making others happy, and shows what can be done by co-operation.

WHAT TOMMY LOST

Page 58. This poem brings out the difference between a cross, sullen look and a sunny smile.

TOMMY'S LESSON

Page 59. By pointing out the evil of unpunctuality and carelessness, the positive lesson is here taught of the need for punctuality and attention, in order to be "at the right place at the right time".

LITTLE GOLDEN HAIR

Page 61. This poem teaches that there is happiness and contentment in being busy, and that small duties and pleasures have their place as well as great ones.

SOMETHING WORTH KEEPING

Page 63. This selection illustrates the folly of losing one's temper and the value of doing things calmly and carefully.

WORK AND PLAY

Page 64. This selection shows that idleness breeds discontent and that industry brings its reward in a happy disposition and a contented mind.

IF I KNEW

Page 66. This poem tells how children may become happy themselves, and also make others happy by scattering smiles and locking up frowns.

IN A MINUTE

Page 67. This is a story of lack of prompt obedience, of the bad habit of procrastination, of "putting off", and its regrettable consequences. It might be considered as a companion lesson to "Tommy's Lesson", on page 59 of *The First Golden Rule Book*.

A CERTAIN BOY

Page 69. By lacking self-confidence and energy, the child of the poem is a worry to himself and to others. From a feeling of confidence and a determination to attack a necessary task comes the strength that is required to win out.

A CHRISTMAS STORY

Page 70. This selection is an illustration of contentment under even the poorest circumstances. It also teaches the lesson of thankfulness for even small mercies.

A CHRISTMAS SONG

Page 72. This is a joyous song of the Christmas season, when all should have a feeling of good cheer, gladness, and generosity.

A LITTLE WONDER

Page 73. In this selection is taught the folly of acting toward children in such a way as to make them conceited. Fortunately for Jennie she early learned that she was "just an ordinary little girl". There is also throughout the selection the happy family association and affection which leads the brother and sister to love and admire their little sister.

IN TRUST

Page 76. This poem, like "A Christmas Song", on page 72 of *The First Golden Rule Book,* teaches the value of observing the festive seasons. It especially emphasizes the thought of happiness and progress in the coming year, and our responsibility for the use of time which God lendeth us.

THE LITTLE PINE TREE

Page 77. This selection shows the unhappiness and misfortune which follow discontent. In the end the little pine tree found its natural dress was the one which brought peace and contentment to itself and others.

THE SPOILED CHILD

Page 79. This poem contrasts the selfishness, pleasure-seeking, wilfulness, and vanity of a spoiled child, with the unselfishness, helpfulness, tidiness, and self-reliance of a child who seeks to please and help in her home.

WHEN LITTLE BOY RAN AWAY

Page 81. This selection is a story of disobedience and its consequences. Little Boy and Little Girl had the feeling that they had done wrong, and it was this feeling

that made them interpret the actions of the bird and frogs as they did. "Thus conscience does make cowards of us all."

ALLAN'S DOLLAR

Page 83. This selection is a story of a boy's industry, honesty, and truthfulness. Although he had earned the money and had planned to spend it in some way that would give him pleasure, he did not hesitate honestly to confess his fault and to suffer the consequences. He was rewarded by the praise of his father and of the man whose window he had broken. Moreover, his honesty and strength of character won for him in later life the success which he so surely deserved.

THE SNOWBIRD

Page 86. This poem is a study of happiness, contentment, and generosity. The little girls feed the bird and would gladly clothe it too, if that were needed. The bird is content with its own condition and sings a happy song of thankfulness.

HELEN KELLER

Page 88. This selection is an illustration of what perseverance can do under the most difficult circumstances. The perseverance was equally great on the part of both teacher and pupil. Besides overcoming the difficult circumstance of her being shut out from the rest of the world, the wilful little blind and dumb girl learned to control her own temper; otherwise she could not have achieved such wonderful results. Miss Sullivan's part in the training of Helen Keller is a remarkable example of skill, patient determination, and resourcefulness. Equally great was the determination of the blind girl, who made

up her mind to do such wonderful things. She wrote an account of herself in *The Story of My Life,* which was published in 1902.

A LITTLE ROGUE

Page 91. The excuse, "I forgot", causes much trouble to parents and teachers, as well as to those who make the excuse. It is often a form of untruthfulness.

THE CLEAN BOOK

Page 92. This selection teaches carefulness and tidiness, especially in the use and handling of school-books. The little girl who won the prize did not keep her books tidy for that purpose, as the basis of the reward was not known; on that account her example would be all the more readily followed by the other children.

A MORTIFYING MISTAKE

Page 96. This poem is a pleasant little tale of a child's forgetfulness in the excitement of the moment. There is possibly also the lesson of over-confidence and its consequent humiliation.

WHEN BOBBY DID AS HE LIKED

Page 97. This selection tells the story of a very careless boy who would not remember to keep his clothes and his person clean, tidy, and well cared-for, and of the means taken to correct his fault. He became ashamed of the contrast between his own appearance and his mother's, even before his disappointment at missing the pleasure of driving; and so his reform was accomplished.

THE BOY AND THE RIVER

Page 100. This selection shows that minding another's business will never accomplish one's own aims.

THE DINING TABLE

Page 101. These two stanzas teach the lesson of politeness at table.

QUEEN VICTORIA

Page 102. The story of Queen Victoria's childhood teaches the lesson of gentleness and obedience, of quiet and firm determination, of industry, thrift, and truthfulness. She had many studies to learn, many tasks to perform, and yet she did all with such cheerfulness and thoroughness that it is little wonder her reign was marked with such wisdom and success.

HEEDLESS PET

Page 105. This selection illustrates the faults of heedlessness and carelessness, and their results. There is also the idea of lack of self-control. Had the little girl been attentive to her mother she would not have suffered the disagreeable consequences of her inattention.

A SPRING MORNING

Page 107. This poem has throughout a note of thankfulness and cheerfulness. When all nature is bright and happy, little children "should never be lazy and sad".

GEORGE AND HIS GRANDFATHER

Page 108. In this selection the little boy learns that nothing is gained without effort. Things may appear

easy, but neither external aid nor the copying of another's attitude accomplishes what one hopes to do, unless some personal effort and sacrifice are made.

THE WRONG BUTTON

Page 111. This selection teaches that when we make one mistake it becomes easy and natural to make others. Marion was polite, and had neat and tidy habits, and was altogether the kind of girl who would be ready to learn the lesson taught by the mistake in buttoning, and to correct her faults.

THE DAYS WHEN THINGS GO WRONG

Page 112. This is just a humorous poem about good days and days when things go wrong, with the last stanza expressing the thought of the old saying about "getting out the wrong side of the bed", or beginning the day in a bad temper. The "self" influences the "surroundings".

THE BRAVEST COUSIN

Page 114. This selection is the story of a boy who thought himself superior in courage to his two girl cousins, and was forced to learn from them the lessons of obedience, courage, and consideration for others. True courage is seldom boastful.

AT THE LITTLE BOY'S HOME

Page 117. This selection shows how the lesson of prompt obedience was taught in an effective manner.

ROBINS AND LINNETS

Page 118. This poem, by telling of the parent-birds' care for their young and of the little birds receiving their food, points out a lesson in good manners in the family.

MARJORIE'S LUNCH

Page 119. This selection tells the story of a little girl who was too fond of her own way and who did not control her appetite. She did not respect her mother's wishes and so was forced to learn for herself the lesson that older people know what is best for children.

A KINDLY DEED

Page 124. This story of a little girl's unselfishness in sacrificing her own wishes for the happiness of another, teaches a lesson of consideration for others and of kindliness and respect for those who are older than we are.

SMILES OR SCOWLS

Page 126. This poem, like the story of "The Two Foxes" on page 41 of *The First Golden Rule Book*, illustrates the old saying that "It takes two to make a quarrel". But, as is prettily expressed in the first stanza, if a scowl invites a quarrel, so does a pleasant manner invite a smile.

JOHN JAMES AUDUBON

Page 127. The story of Audubon, the famous naturalist, tells of his love of animals, especially of birds. Moreover, because of thoroughness and carefulness in his work as an artist, Audubon was able to impress the same desire for the loving protection of birds upon all who read his books or see his pictures.

THE SHEPHERD BOY

Page 129. In this selection the value of trustworthiness, honesty, and fidelity, is illustrated. Not only were these good qualities a valuable part of the boy's own

character, but they impressed themselves upon others as of such worth that even the prince, accustomed to being obeyed, willingly recognized and rewarded them.

THE NEW WAY

Page 132. This poem illustrates the thought of consideration for others, and teaches that every act, whether done consciously or unconsciously, has its value in producing happiness or unhappiness.

THE CROW AND THE ROBIN

Page 134. This selection is a story of "looking on the bright side of things". Hopefulness and cheerfulness breed content and lead to accomplishment, while discontent only sits and broods.

THE VIOLET

Page 136. This poem tells of a life of duty lived quietly and sweetly, bringing joy into the lives of others.

THE NEWSBOY

Page 137. This selection teaches that cheerfulness and politeness bring their own reward, since they produce a similar kindly feeling in others.

A BRAVE LITTLE GIRL

Page 138. This selection shows the folly and danger of forming hasty judgments. It also shows the advantage of being able to think and act quickly. There were no doubt other children who were brave, and who knew what to do at such a time, but they lacked self-control. The one who was able to act at once had the advantage over

the others. Afterwards the other children redeemed themselves by their kindness in acknowledging the little girl's bravery and by sending her the flowers and affectionate letter.

TWO LITTLE MAIDS

Page 142. This poem contrasts two little girls, one who has nothing to do and who is ill-tempered and discontented, and the other who is cheerful and happy, industrious and contented.

THE PIN AND THE NEEDLE

Page 144. This selection illustrates the difficulty of forming an honest opinion of one's own merits, and shows also how easy it is to create a quarrel when one is in a quarrelsome mood.

THE RAINBOW

Page 145. This is a fanciful little poem describing the rainbow. It makes a strong appeal to the love of beauty in the children. The clouds are personified as children, and the sun is spoken of as their father.

BLACK BEAUTY'S STORY

Page 146. This selection, which teaches a lesson of kindness to animals, is taken from Anna Sewell's *Black Beauty,* and may be regarded as a companion story to "Beautiful Joe", on page 240 of *The Third Golden Rule Book.*

NATURE'S CHILDREN

Page 148. This selection tells the story of discontentment and quarrelsomeness, and the soothing influence of a gentle voice, and of rest and sleep.

THE NAUGHTY PIG

Page 152. This poem tells a story of disobedience and self-conceit, and of the punishment that effected a cure.

A RIDE IN A STAGE-COACH

Page 153. This selection tells of a boy's courage and love of his parents, which so appealed to the robber's better nature that he restored the jewels taken from the boy's mother.

AGREED TO DISAGREE

Page 157. This poem teaches that what suits one may not suit another, and yet all may be right. There should be a spirit of tolerance and friendliness in disagreement, as shown by the mouse, the cricket, and the bumble-bee. In the same way, children may disagree, in a friendly spirit, while respecting the wishes of one another.

WISHING

Page 159. This poem, which gives melodious expression to a love of nature in its descriptions of the flower, the tree, and the bird, ends with an expression of love and appreciation of home and parental affection.

A CHILD'S PRAYER

Page 160. In this prayer is set forth the true purpose of life—to bring brightness, joy, and comfort into other lives, and, in the spirit of service, to help the weak bear their burdens.

GOD MADE ALL THINGS

PAGE 11. This is a hymn of thankfulness to the Deity who has made everything that is beautiful in nature, and created man with power to enjoy all these beautiful things.

LITTLE TED

Page 12. This selection shows how time which seems to pass heavily may be made to pass quickly and pleasantly when one is doing good deeds for others. The song Ted had learned at school, especially the two lines which sang of usefulness, inspired him to make himself useful, and the morning passed so pleasantly that he was able to speak of all he had done as "having some fun". One may well imagine that the song which Ted had learned at school and liked so well had a fuller meaning for him, because of the useful and happy morning he had spent.

SUPPOSE

Page 15. This poem advocates looking on the bright side of things and feeling thankful that, no matter what happens, it is not worse than it is. In each stanza is brought out a quality that should be cultivated, in contrast to its opposite quality.

AN ENGLISH GENTLEMAN

Page 17. The story of Sir Philip Sidney furnishes an example of patient endurance of suffering and forgetfulness of self, that one humbler than himself might be

relieved. While Sidney needed the cooling drink so badly that his suffering eyes looked their thankfulness to the soldier who had brought it, yet his noble unselfishness made him see that the man near him was suffering more keenly and had greater need. These beautiful qualities brought to him the esteem of all, not because he sought it, but because he had unconsciously won their affection by his noble character.

This incident is mentioned in *The Ontario Public School History of England,* page 139. Sidney was a skilful poet as well as a brave soldier. See *Heroes of England* by J. G. Edgar in EVERYMAN'S LIBRARY (Dent), and *Famous Englishmen of the Sixteenth Century* by Sir Sidney Lee (Nelson).

HOW CEDRIC BECAME A KNIGHT

Page 18. The character of Cedric is a noble ideal to hold up before the pupils, especially the boys, and every step in his progress from boyhood to knighthood should be carefully traced.

The teacher should lead the pupils to see how the qualities that Cedric manifests in his boyhood, such as courage, helpfulness, kindness, and courtesy, are also manifested in his later life, and that they bring other noble qualities in their train, such as endurance, patience, and faithfulness.

THE LADYBIRD AND THE ANT

Page 24. This poem uses the idle ladybird admiring her bright dress, and the plainly dressed and heavily burdened ant as examples, on the one hand, of indolent pride and self-indulgence, and, on the other, of honest toil and thrift. The lesson is that pride must have a fall, and

that misfortune always follows thoughtlessness and improvidence.

THE CHILDREN'S ARMY

Page 25. This selection teaches the importance of the care of the body. The game of soldiers which the children played added a pleasure to the daily routine of dressing. Arraying themselves to fight against General Microbe with his army stationed under nails, in teeth, upon dirty hands and dusty clothes, helped them to remember the necessity for cleanliness in person and clothing.

THE PLOUGHMAN

Page 30. This poem teaches that honest toil is noble and that work well and faithfully done has a sure reward.

MISS CARELESS

Page 31. This is the story of an untidy little girl who had to be punished in order to be taught to correct her carelessness. Her parents first undertook to correct her by some punishment which was directly related to her fault, but even this did not alter her habits of untidiness. When the fairy Order followed up the method of punishment still further by making each part of her person find the articles of clothing specially made for it, the poor child was in such distress till the fairy intervened that she learned her lesson well and formed good habits, which remained with her during her lifetime.

ONLY ONE

This poem is a childish outburst of affection for a mother who is dearer to the child than all other objects in the world.

THE SOLDIER AND HIS HORSE

Page 37. This is a lesson on kindness to animals. The horse remembers with affection the kindness of his former master, and the soldier shows his love for the horse and his natural kindness of heart by his willingness to spend for him the last coin he possessed.

THE BOY AND THE WOLF

Page 38. This is a lesson on the practical consequences of untruthfulness and lack of consideration.

THE WORLD'S MUSIC

Page 39. The pupils should be led to see how, in the different stanzas of this poem, is brought out the joyous and happy note that runs through all of Nature's music, with the moral in the last stanza, that, in this happy world, sulky children are out of place.

WOO SING AND THE MIRROR

Page 41. This is a lesson on the necessity for self-control; and it shows, too, that much of what appears ugly and disagreeable in the world may be, after all, only the true reflection of one's own temper and disposition.

PARTNERS

Page 42. Courage and unselfish loyalty are the main lessons taught in this selection. There are other noble qualities in the character of Mackie which the pupils should readily discover and try to imitate.

A GOOD TIME

Page 48. The principal lesson to be learned from this poem is that true happiness is to be found in making others happy. The pupils should trace the effects of Grandfather Gay's generosity, and note also other qualities that are exemplified.

THE OLD GRANDFATHER'S CORNER

Page 50. This selection teaches consideration and respect for the aged. The ingratitude shown in the treatment of the old grandfather appeared in its true light, when it was reflected in the grandson's proposed treatment of his own father and mother.

A PERSIAN LAD

Page 51. This selection is a lesson on the value of truthfulness and of faithfully keeping a promise; also, of the influence produced upon others by a courageous adherence to what is right.

GIRLS

Page 54. There are several lessons taught in this selection, but the principal lesson of the first part is faithfulness to duty, and, in the second part, prompt and cheerful obedience. The pupils should point out the different qualities of the four girls, and note the contrasted qualities of the two girls of the second part.

HOW JIM APPLIED FOR A SITUATION

Page 55. This selection, in telling the story of a boy's seeking a situation and the traits of character which he exhibited, teaches the lessons of determination, punctuality,

thoroughness, accuracy, and industry. It shows especially the value of home training in punctuality, which is one of the most necessary virtues in business.

WHY THE CHIMNEY HAD TO WAIT

Page 58. This selection teaches a lesson of thoughtfulness and kindly consideration for birds and insects which the boys were not likely to forget.

THE DONKEY AND THE TOAD

Page 60. This poem, by contrasting the thoughtless cruelty of the two boys with the gentleness and consideration of the donkey, teaches the lesson of love of animals, and also the value of a good example. The boys profited by the donkey's example, and the donkey's kindly act to the toad was repaid by the help which the boys gave him.

THE WHITE SHIP

Page 63. This is a lesson in temperance brought home by showing the evil results of intemperance. The prince, by his folly, sacrificed not only his own life but the life of his companions, and caused his father to suffer endless grief. By turning back to attempt to rescue his sister, the prince showed a courageous spirit, which made the accident all the more regrettable.

THREE HUNDRED HEROES

Page 68. This is a story of heroism, love of country, and self-sacrifice. To the example set by the three hundred heroes was due the final freedom of Greece. The noble stand taken by the soldiers should be strongly contrasted with the action of the traitor. The thought of good leadership should also be dwelt upon.

THE CLOSED WINDOWS

Page 69. This is a lesson on the value of fresh air and its relation to general good health. All the organs and activities of the body are dependent upon fresh air. The story personifies the different organs and makes them tell their own needs.

CATCHING THE COLT

Page 77. In this poem Jack is made to learn the important lesson that, while deceitfulness may seem to accomplish something at first, in the end it defeats its own aim and brings trouble.

THE STORY OF THE BIRKENHEAD

Page 79. This is a story of great heroism, forgetfulness of self, and chivalry toward women and children; and it reveals also the wonderful discipline of our sailors and soldiers, and their sublime sense of duty. "Women and children first" is the British rule at sea. A fine illustration of this was given when the steamship *Titanic* was sinking.

See "The Gentleman", on page 400 of *The Fourth Golden Rule Book.*

LEARNING TO WORK

Page 81. This selection illustrates the need of concentration, application, and perseverance. The task which seemed easy at first became irksome, and was not finished because the boy allowed his attention to wander and the large heap of nails to discourage him. But he learned the virtue of perseverance which he showed next day, and he learned, also, that there is a pleasure in doing work well.

WHICH LOVED BEST

Page 83. This is a contrast between idle words and thoughtful deeds. John and Nell's professions of love for their mother led to nothing, but Fan followed up her words by kind deeds and loving attention.

THE HYACINTH

Page 84. This story of the little girl and her love of flowers illustrates the lessons of hopefulness, patience, and perseverance. With the growth of the hyacinth, we notice the development of character in the little girl. Along with the child's tender care of the flower is the thought of the parents' watchfulness and enjoyment of their child's happiness. This emphasizes the beauty of family life. This loving care and thoughtfulness on the part of the parents is returned by the child, who expresses the wish that she may bring as much joy into their lives as the flower has brought into hers.

DUST UNDER THE RUG

Page 88. This selection illustrates many points, although the main idea is thoroughness. In the first place, the children were careful, considerate, and helpful in their home. In their hours of recreation they found their enjoyment in nature. Little Minnie was so accustomed to being useful, that as soon as she went into the dwarfs' house she set herself the task of putting things in order, so adding to their happiness. These traits of orderliness and carefulness are in strong contrast to the character of Miss Careless in the lesson on page 31 of *The Second Golden Rule Book*. Minnie found her reward because of her thoroughness, and yet the idea of reward had

nothing to do with her thoroughness. The whole lesson is summed up in the lines:

> And, oh! forget not while you live,
> That in the smallest duty done
> Lies wealth of joy for every one.

LUCK

Page 94. The lesson of this poem, while it is called "Luck", is that there is really no such thing, but that all success is due to honest effort, to industry, and to perseverance.

THE FIRST WOODPECKER

Page 95. In this selection we see that the cultivation of a mean, stingy spirit overcomes in the end even the least desire to be generous.

THE THREE TASKS

Page 98. This selection teaches that consideration for others brings its reward. The ants, the ducks, and the bees did not forget to repay the youngest brother for his kindness.

THE HILLMAN AND THE HOUSEWIFE

Page 102. This selection shows that nothing is gained or saved through meanness. The moral effect of the vice should also be emphasized.

WHEN THE LITTLE BOY RAN AWAY

Page 104. This poem merely illustrates the desire for change and new experiences which is common to childhood. The sights and sounds of nature are attractive in the morning. But, as the day wears on, they frighten the

tired, lonely child, who gladly follows the moonlit path to his home. The day's experience has taught him that "there's no place like home".

THE BEST FUN

Page 107. In this story the boys find that an act of kindness brings them quite as much pleasure as a mischievous one. The consideration and helpfulness suggested by Charlie, at last acted upon with the approval of the other boys, not only gave them pleasure, but added to the comfort and happiness of the person whom they secretly helped. It is generally to be found in a group of boys that some one boy is the leader, and fortunate are the boys who are under the leadership of a boy like Charlie.

WELLINGTON AND THE PLOUGHBOY

Page 110. This selection teaches the lessons of obedience, integrity, and loyalty to those who employ us. Neither threat, bribe, nor stern command could turn the ploughboy aside from his duty, and such a spirit the great Duke, whose watchword was duty, was bound to admire. The respectful manner of the boy, while doing his duty, and Wellington's courtesy to the boy, should be noted.

THE SEVEN WAYS OF THE WOODS

Page 113. This selection teaches the trouble which comes through laziness, indifference, forgetfulness, and disobedience to parents.

DOCTOR GOLDSMITH'S MEDICINE

Page 114. This is the story of a great man's act of generosity done in a delicate and kindly manner, so as not

to wound the woman's self-respect by forcing her to acknowledge her circumstances. Doctor Goldsmith's act was the response of his generous, kindly nature.

THE CARPENTER

Page 115. This poem teaches the lesson of thoroughness and accuracy. Work that is not well done is simply wasted, since there is no lasting result.

THE YOUNG RACCOONS

Page 116. This is a lesson in obedience, good manners, and tidy habits. Because the young raccoons did not walk as they were directed, they were awkward; because they did not eat as they had been instructed, they were ill-mannered, untidy, and dirty. The bad manners of which they were guilty in their thoughtlessness appeared in a more serious light when they saw the same offences exhibited in the conduct of their mother; this lesson might be brought home to the children.

THE BETTER WAY

Page 124. This poem teaches the evil of repeating what may hurt another's feelings, and the good of telling to any one what may make life brighter and happier.

THE HORSE AND THE ASS

Page 125. This selection, by showing the evil of selfishness, unkindness, and laziness, teaches that there should be a fairness in sharing work and in relieving the burdens of others.

THE ORPHAN'S FRIEND

Page 126. This selection teaches the lesson of success gained through perseverance and honest effort. The boy's determination to succeed was not because of himself, but because of the love which he bore for his parents and his invalid brother. Note any elements in the character of the boy which reveal the secret of his success in later life and his generosity to others.

JUST YOU AND I

Page 132. This stanza has for its subject the thought of always looking on the bright side of things; that each kind thought helps to make the world better.

THE NECKLACE OF TRUTH

Page 132. This selection teaches the value of truth in the smallest detail. Not only was Pearl forced to tell the truth, but to tell it without exaggeration, which is too common a fault with young people, and should be regarded as a species of falsehood. Note the other girls' change of manner, when they saw that Pearl's fault caused her suffering. See "The High Court of Inquiry", on page 40 of *The Fourth Golden Rule Book*.

A FOUR-FOOTED GENTLEMAN

Page 135. This selection teaches the same lesson of good manners in the family as in "Captain Manners", on page 29 of *The First Golden Rule Book*. The example of the dog, in this story, gives force to the Aunt's lesson in the same way as the Grandmother impressed her lesson upon the children by means of the story of the imaginary guest. Show that, although the boy's manner might not offend his sister, it would affect his own character.

THE CATERPILLAR'S ADVICE

Page 138. This is a lesson in self-control and an example of the way in which self-control strengthens character. The first time Nettie hurt herself, she found it a very difficult matter to keep from crying, but because she succeeded it was not nearly so difficult next time, even though the injury was much greater.

PICCOLA

Page 141. This poem is the story of contentment and gratefulness for small things and happiness in doing a kindness even for a little starving sparrow. The same lesson is taught in "A Christmas Story", on page 70 of *The First Golden Rule Book*.

A DAY AT THE CIRCUS

Page 143. This story of Billy, Betty, and Ben deals first, with cleanliness and care of the body in their fight with General Microbe. This point is more specifically dealt with in "The Children's Army", on page 25 of *The Second Golden Rule Book*. The lesson of carefulness in eating is also taught. The children should also note other lessons suggested by the story—the virtues of generosity and honesty, of courage and unselfishness; the vices of bullying and trickery; the temptation of Mark Campbell. The finding of the dollar and the returning of it to the little girl who lost it is an illustration of honesty similar to the story of the children and the guinea in "The Basket Woman", on page 242 of *The Second Golden Rule Book*. The story ends with the lesson of politeness, in the children's expression of thanks for the happy day which they had spent.

LITTLE BY LITTLE

Page 153. These stanzas teach that perseverance in the doing of little things—"the trivial round, the common task"—brings great results, whether in nature or in the development of character.

ONLY A GIRL

Page 154. This is a story of presence of mind in time of danger. The lesson brings out the contrast between the boy's self-conceit and lack of courtesy, and the girl's good-natured, forgiving disposition; and it also shows that gentleness and courage may be found together; often, in fact, "the bravest are the tenderest, the loving are the daring". A similar lesson is "The Bravest Cousin", on page 114 of *The First Golden Rule Book*.

A GOOD MARKSMAN

Page 158. This selection illustrates the thoughtless cruelty of the sportsman who wantonly shoots birds just for the sport of practice. The picture of the mother bird so happy and busy in caring for her young emphasizes the cruelty of the shot which wounded her and caused her death just within call of her young.

THE DEAD ROBIN

Page 160. This teaches a lesson in verse similar to that in the preceding selection. In the prose lesson, the thought is the suffering caused to the bird, while "The Dead Robin" expresses the loss which the writer feels in having silenced the sweet song of the beautiful bird.

WORDS WHICH DECEIVE

Page 161. This is a lesson on the vice of untruthfulness, which leads to deceit and cowardice, and it is shown, further, that to use words with the intention of deceiving, is the same as telling a downright lie. Compare the lessons on truthfulness taught in "Dust Under the Rug", on page 88, and in "The Necklace of Truth", on page 132 of *The Second Golden Rule Book*.

THE IMMORTAL FOUNTAIN

Page 163. This beautiful story teaches that true beauty is not external, but of the spirit. Because her sister was beautiful and she was not, Marian bore within her heart the evils of envy and hatred, and the thoughts which these feelings engendered left their mark upon the expression of her countenance and made her more and more unattractive. In answer to her request, the Fairy Queen made her unconsciously gain for herself the beauty which she sought. Each trial lasted for a longer time than the one preceding it, because each act of self-control increases one's power to make new efforts. The last trial, which was to drive away all evil feelings, was the most difficult and was to last for one year. The other trials had been undergone simply because of the desire for physical beauty, but this last had the thought of being done, not for beauty alone, but "because goodness is lovely and desirable for its own sake". Then, when led to the fountain of beauty; she found she had already accomplished for herself that which she sought. By conquering roughness of speech and deed, envious thoughts, and unselfish feelings she had become beautiful and beloved, and she learned that "a pure heart and a clear conscience are the only immortal fountains of beauty".

THE BLUE JAY

Page 170. This fanciful little poem, with its brightness of tone and colour, teaches a fine appreciation of the brightness and beauty of nature. The picture of the saucy blue jay is very happily drawn.

A BRAVE BOY

Page 171. This is the story of a boy's courage and presence of mind, and of the value of keen observation. The boy saw, in the possibilities of the wire rope, something which had escaped the notice of everybody else, and thus, by his ready wit and prompt action, lives were saved. See "A Splendid Example", on page 19 of *The Third Golden Rule Book*.

LITTLE BROWN HANDS

Page 174. This is a poem on the rewards of industry. From the ranks of the country boys, growing strong and healthy in the sunshine, come many of the great ones of the land. In the last stanza is a tribute to the uplifting power of honest toil.

THE PRINCE AND THE JUDGE

Page 175. This is an excellent lesson in citizenship. In it is taught the value of self-control, justice, respect for authority, and courage. The main thoughts of the lesson are the judge's strength of character in treating the prince as an ordinary citizen and the prince's recognition of the justice of the sentence. The king sums up the whole idea of the story in his exclamation: "God, I thank Thee for giving me a judge who has the courage to put the laws in force, and a son who knows how to obey them!" The

prince, when he had become king, further showed a right spirit in his continued respect for the judge.

THORNS AND ROSES

Page 177. The difference between the two little girls is brought out in the different way in which they regard the garden, where each found a reflection of her own character. A similar lesson is taught in "Woo Sing and the Mirror", on page 41 of *The Second Golden Rule Book*.

CLIMBING ALONE

Page 178. In this story of the rose branch and its wrong idea of independence, there are many lessons to be learned. In its self-conceit, it refused to accept good advice or to acknowledge that it was at all dependent upon others. When the rose branch gained its wish and was torn away from its support, it was still discontented and obstinate. The example of the sun's obedience to law brought no repentance. When, finally, the wind, with willing helpfulness, offered to do what it could, the rose branch, now repentant, was ready to accept support. There is also the lesson of gratitude in the fact that, when the rose branch became beautiful, she loaded her old friend with fragrance.

A GENTLEMAN OF TEN

Page 182. This poem is a lesson in good manners and courtesy all the more marked because the subject is a little boy of only ten years old, who already knows something of the struggle incidental to those in humble circumstances.

THE HARE OF INABA

Page 183. The children should be led to discover for themselves the instances of unkindness, selfishness, treach-

ery, and deceit, and the virtues of kindness, consideration, and gratitude, all of which are exemplified in this lesson.

THE STORY OF A SEA GULL

Page 187. In this selection is taught the lesson that impatience and disobedience bring trouble and suffering. The over-ambitious desires of the young bird, who did not heed the advice of his elders and the warnings of his brothers and sisters, led him into all his difficulties. When he became a prisoner, he saw the folly of his disobedience. In the end, he gained happiness because he had learned patience. There is also an underlying lesson, that it is wrong to keep a wild creature unhappy in captivity.

CLOUDS

Page 193. This poem pictures, in a beautiful and fanciful way, the natural changes seen in the sky. The imagination of the child is appealed to, by picturing the clouds as something about which he has definite knowledge.

NAPOLEON'S PROMISE

Page 194. This is a lesson in trustworthiness. Because the boy had always kept his promise, he was trusted, and because he had formed this habit in his youth, it became a part of his nature and was recognized by all who knew him. There is, too, the thought that, when he became great, the boy did not forget those who had formerly befriended him, but remembered them and rewarded them. There is also the thought of the old woman's regard and loyalty.

THE LITTLE SPIDER'S FIRST WEB

Page 197. This selection, as well as being a lesson in perseverance and obedience, is also a very interesting nature study. The habits and wonderful skill of the spider are interestingly described, and lead up to the lessons which the selection is intended to teach. The baby spiders were taught obedience and habits of industry, and learned to perform their tasks with patience, perseverance, and thoroughness. Thus the little spider learned to make its wonderful web and was very happy in feeling that she had accomplished the task she set out to do.

DON'T GIVE UP

Page 201. This little poem teaches the same lessons as "The Spider's First Web", those of perseverance and patience.

A HANDFUL OF CLAY

Page 202. In this selection, behind the ambition to do great things, is the thought of humility, and that what may seem to have but a small part in the world may in the end serve some great and beautiful purpose. The clay wished to become a beautiful vase for a king's table, yet it found that, as a humble flower-pot, it had been used for an even nobler purpose, and so it became content and thankful. There is also in the selection, a beautiful thought of nature in the awakening of spring.

THE USE OF FLOWERS

Page 205. This poem teaches that beautiful things have their value as well as useful things. Their purpose is to add to the beauty and comfort of man and to cheer and brighten life.

THE ELIXIR OF LIFE

Page 206. In this selection are taught the vices of discourtesy, selfishness, deception, treachery, and lack of love for parents, as well as the virtues of courtesy, unselfishness, respect for parents, generosity, kindness, family affection, and the reward of faithfulness. The children should be led to point out how these qualities are exemplified in the lesson, and to show how vice is punished and virtue rewarded.

Rewards and punishments are not always, in daily life, so promptly and exactly measured out. The best reward of goodness is to be good; the worst penalty of badness is to be bad and increasingly bad.

DAFFY-DOWN-DILLY

Page 211. This poem, which is a song of Spring, teaches faithfulness to duty, courage in the face of adversity, and cheerfulness in performing a difficult task. All is undertaken and accomplished in order to bring happiness and good cheer to others.

MICHAEL THE UPRIGHT

Page 213. The story of Michael De Ruyter is an example of trustworthiness and courage to do what is right even in the face of great danger. His faithfulness and thoroughness as a boy are exemplified in his character as a man. His courage and his loyalty to his master won for him the respect and confidence even of the man who would have injured him.

De Ruyter is one of the great naval heroes of Holland, and indeed of the world; he is still held in affectionate remembrance by the Dutch people. Wars in which he

took part against the English are mentioned in *The Ontario Public School History of England,* pages 175 and 183. In the former, he was second in command to Van Tromp. See *Holland,* by James E. Thorold Rogers in THE STORY OF THE NATIONS SERIES (Unwin).

DEEDS OF KINDNESS

Page 216. This poem teaches that nothing is too small, that no one is too insignificant, to be of some service.

A PRIME MINISTER'S JOKE

Page 217. This selection shows the honest regard and loyalty of a plain countryman for his sovereign and the good-natured recognition of his earnestness by a man in an exalted position. Kindliness is a virtue, and in none more so than in those in positions of authority.

THE MINSTREL'S SONG

Page 219. This beautiful selection gives us the lesson of the restfulness and charm of nature, as contrasted with the din of battle and the splendour of courts. The man who found his dream of music in the sound of the wind, the rippling of the brook, and the song of the bird, was the man who awoke sweet memories and touched the heart. There is, in the story, the thought that all nature is full of music to one whose spirit is attuned to harmony.

MY KINGDOM

Page 225. This poem is a confession of the difficulty of governing one's self in such a way as to be honest and brave, cheerful and gentle. It is also a prayer for assistance to conquer the kingdom within. "Greater is he that ruleth his spirit than he that taketh a city."

THE LITTLE GLEANER

Page 226. This is the story of a little boy's industry, through which he learned the lessons of unselfishness, kindness to dumb animals, control of temper, and thoughtfulness for others. In the same way as the Fairy Queen in "The Immortal Fountain", on page 163 of *The Second Golden Rule Book* taught Marian how to be beautiful through her own efforts for self-control, so the fairy of the wheat taught this boy to gain beauty of character through his efforts for self-control. Until he had learned that not wanting to assist the girl with her sheep was an act of selfishness, that throwing a stone at the bird was an act of heartlessness, that kicking down the ant hill was an act of cruelty, he was not ready for his reward. When he forgot himself in his wish to gather the wheat to please his mother, and when he, without a thought of self, turned aside to help the old woman, then was he in a position to receive the reward promised by the fairy. Not only was he ready to express his own thankfulness, but he had won the thankfulness and gratitude of the old woman and the approval of the fairy who had bestowed the reward upon him.

IRIS

Page 233. This poem refers to the Grecian myth of the origin of the rainbow. Iris was the daughter of Electra, one of the Oceanides, or nymphs of the sea. She was the messenger of Juno, the queen of the gods, and is generally represented with wings tinted with all the colours of the rainbow. The long, trailing mantle which she wore was similarly coloured. "She assumes her garments of a thousand colours, and spans the heaven with her curious arch." The pot of gold also refers to an

ancient story of the pot of gold which is to be found at the foot of the rainbow. In this poem the pot is fancifully supposed to contain the jewels that Iris brings—the showers with which she makes all nature glad. "Her namesakes" are the flowers called the iris, a species of flag.

SISTER DORA

Page 234. This selection tells of a woman whose happy disposition and forgetfulness of self did so much to brighten the lives and to lighten the sufferings of those who toiled. There is the lesson here of the benefit of a good example. Because she read of Florence Nightingale, she was inspired to help others, and because of her sunny disposition, she inspired others to beautiful thoughts and kind deeds. She became a comforter, an adviser, and a benefactor. Thus she won the gratitude of the people among whom she worked. Her example is an inspiration to all.

UNSPOKEN SYMPATHY

Page 239. This selection is the story of kindly consideration and courtesy. Never do anything which may unnecessarily hurt the feelings of another.

THE UNSEEN PLAYMATE

Page 241. This is simply a pretty, fanciful poem written to please children. The Unseen Playmate is evidently the joyous spirit of children when they are happy and free from care.

THE BASKET WOMAN

Page 242. This selection teaches many lessons, the principal one being honesty. The children may discover

other virtues exemplified, such as sympathy, generosity, kindness, gratitude, helpfulness. These are rewarded, while the vice of dishonesty is punished. That the old woman taught the beggar's children well is evident in the incident of the guinea. Their first thought was to spend it for her, and when they realized that it was really not theirs, they did not hesitate as to what was right for them to do. The basket woman who befriended them and finally aided them by undertaking to teach them her trade is an example of honest industry.

For a similar illustration of honesty see "A Day at the Circus", on page 143 of *The Second Golden Rule Book.*

THE THIRD GOLDEN RULE BOOK

THANKSGIVING

PAGE 11. This selection, the opening poem of *The Third Golden Rule Book,* is a hymn of thanksgiving to God for all His mercies. He has given us everything we have of good, and we should return thanks accordingly. Note that the blessings referred to are principally those of bodily health, sweet companionship, and natural beauty.

PIPPA PASSES

Page 12. This selection tells the story of Robert Browning's *Pippa Passes: A Drama,* published in 1841. In the text the main point to be insisted upon is the effect produced by the child on those with whom she came in contact during her happy holiday. That this contact and its effect was unconscious makes the lesson all the stronger.

The teacher should have the pupils point out the characteristics of the child that would help her to influence others. Special attention should be paid to the expression of utter confidence in God in Pippa's song. At the end of the day, she thought she had not done anything to help any one, but, in helping to make herself happy, she had brought happiness to others. Her happiness was infectious, and God understood.

Page 12.—FACTORY TOWN. Asola, a town in Italy near Mantua.

THE SUMMER SHOWER

Page 15. This selection is a beautiful little poem of nature, descriptive of a sudden shower in summer. There

is no particular moral, unless the bow of promise in the sky may be considered to teach a lesson. It is better, however, to consider this as merely indicating to the boy that the rain is over for the day. The reading of the poem may be used to increase the appreciation of the pupils for the beautiful in description and expression.

SIR THOMAS MORE

Page 16. The story of Sir Thomas More as here given may be closely connected with the work in History. See *The Ontario Public School History of England,* page 123, and *The Ontario High School History of England.* More is one of the outstanding figures in English annals, celebrated at once for his lovable disposition, his unbending integrity, his sincere piety, and his inflexible determination to do what he thought to be the right, no matter what the consequences might be to himself. These characteristics may be traced by the pupils, who may also be brought to see that true greatness is associated with simplicity of character.

Here is the verdict that history has passed upon Sir Thomas More: "In the self-seeking atmosphere of the court of Henry VIII there moved a man whose life was of such singular sweetness and virtue that even the few who were his enemies could find no evil with which to charge him. Brave, steadfast, scholarly, sympathetic, studious, loving laughter, yet never stooping to frivolous vulgarity, Sir Thomas More was not only one of the most distinguished scholars of his day but one of the most beloved of men. At his death he left behind him an *imperishable memory of a life well lived;* of a man whose steadfastness of purpose, neither the commands of his sovereign nor the pleadings of friends could shake". Incidentally, the lesson

of love for parents is brought out in the conduct of Margaret Roper; the affectionate daughter is presented, but note that the parent is worthy of that beautiful love. The incident should be closely connected with the description of More's home life, on page 17.

Page 16.—Two Little Princes. Edward V and his brother, the Duke of York, were murdered in the Tower in 1483. See *The Ontario Public School History of England,* page 109.

Chief Minister. John Morton, Archbishop of Canterbury and Lord Chancellor of England; afterwards Cardinal. He was one of the chief advisers of Henry VII.

A SPLENDID EXAMPLE

Page 19. The thought that should be impressed in this selection is well expressed in the first and the last paragraphs in the text. The story, admirably well told, is an account of an incident that actually happened and which caused a profound sensation some years ago in London. Men and women of all classes of society contributed liberally to the monument raised over the grave of Alice Ayres. Her sublime unselfishness and self-sacrifice, her presence of mind in the face of appalling danger, and her devotion to duty are strongly brought out in the narrative. As this selection follows immediately after "Sir Thomas More", on one point at least a valuable comparison between the two might be made. Both Alice Ayres, the humble servant, and Thomas More, the learned Chancellor, gave up their lives, the one scorched and mangled, the other with his head on the block; but each died at the call of duty.

In connection with this selection, as illustrating courage and self-sacrifice under other conditions, "Two

Heroes", on page 112, and "A Loving Sacrifice", on page 221, of *The Third Golden Rule Book* might be read. See also "The Ride for Life", on page 34, and "The Story of a Fire", on page 40 of the *Ontario Third Reader.*

THE SONG OF THE BEES

Page 23. The thought of this selection is twofold: each bee is industriously engaged in adding to the store of honey for the winter's needs, and all are working together for the interests of the community. Foresight, industry, comradeship, and generosity are all brought out and, in the last stanza, there is the further lesson that unselfish devotion to the good of others brings a contented old age. The special virtues of both the family and the community life are here exemplified.

THE SCHOOL PICNIC

Page 24. This selection deals mainly with the social life of the school. The characters, Billy, Betty, and Ben, are the same children who appear in "The Children's Army", "The Closed Windows", and "A Day at the Circus", in *The Second Golden Rule Book.* Many of the topics considered in these three selections are here touched upon slightly. The story opens with the reminder that in our eagerness or hurry, we must not neglect the things that make for health. Attention should be called to the fact that there may be good feeling along with keen rivalry, if only fair and honest means are employed. "Red Stars and Black", on page 166 of *The Third Golden Rule Book* might be read in this connection. See also "Vitaï Lampada", on page 395 of the *Ontario Fourth Reader.*

A good opportunity to discuss the question of fair play in sport is afforded by the foul tactics of one of the boys,

and the effectiveness of his schoolmates' condemnation of his act should be noted. See "A Day at the Circus", on page 143 of *The Second Golden Rule Book*. On this point "Coals of Fire", on page 108 of *The Third Golden Rule Book* might be read. The last episode affords an excellent opportunity to drive home the lessons of presence of mind and personal courage, as well as the importance of every boy and girl learning to swim and being careful when on the water. Lessons on how to rescue a drowning person and on first aid to the apparently drowned are, of course, taken up in another connection.

THE BOY I LOVE

Page 33. In this selection is portrayed the ideal boy whom everybody loves. His various characteristics may be taken up in the order in which they are mentioned in the poem. A brief discussion of each, with a summary of all, will convince the boys that the ideal boy here presented may be made real by each one in the class:

> Then let your own true life portray
> His beauty, and blossom day by day
> With something of his grace.

"Swift to pardon", "slow to hate", "master of his tongue"—these three points might be considered with some carefulness, as they are but slightly touched upon in the selections in *The Third Golden Rule Book*.

Page 34.—MASTER OF HIS TONGUE. Does not give way to hasty language when indignant, but controls both his temper and his tongue.

THE WASTE COLLECTOR

Page 35. This selection deals with many of the vices into which both boys and girls are apt to fall through sheer thoughtlessness. These, though each is wrong in itself, are treated as a waste of time and opportunities. It would be well to have the pupils enumerate, not only Jamie's "waste", but also their own, with the object of impressing the lesson upon them, and of bringing about improvements. The selection should be treated from the standpoint of "waste", and not too much stress laid upon the individual vices. It is rather the cumulation than the single incidents that are important.

TRAY AND TIGER

Page 38. This selection, a fable several thousand years old, shows the trouble into which one is apt to fall by keeping bad company. The quarrelsome dog and his punishment may be used as pointing out the value of a kindly and pleasant nature.

GOLDEN-ROD

Page 39. This selection is a poem of autumn that should help to form the taste of pupils for what is beautiful in nature and poetry. The flowers of the golden-rod are compared to golden torches, which are put out when the frost causes the flowers to fade.

THE GREEDY ANTELOPE

Page 40. This selection shows the evils which may result from greediness and lack of self-control in relation to the bodily appetite. The antelope was easily led into temptation; it allowed its greed to overcome its natural timidity and caution, and was caught in the toils.

THE TRAITOR GIRL

Page 41. The story of Tarpeia is one of the legends of early Roman history. The name of Tarpeian rock was given to the place of her burial on the Capitoline Hill, where her father guarded the fortress. It was the custom to hurl traitors to their death over this rock, thus continually keeping before the memory of the people the name of the infamous Tarpeia.

In this selection the lesson of patriotism is taught by showing the reverse side of the shield—the baseness of the girl who for love of ornaments, betrayed her country. Contrast the story of "A Young Patriot", on page 65 of *The Third Golden Rule Book*. The pupils should be led to see how trivial and contemptible was the motive that led to Tarpeia's action. Love of finery has led children into the vices of lying and stealing, both in their way as utterly wrong as betraying one's country.

AN INDIAN SUMMER CAROL

Page 44. This selection sets forth the beauties of Indian summer, especially the diversified colouring of the foliage, which is a striking characteristic of this season. It should help to cultivate in the pupils an appreciation of beauty both in nature and in poetry. Compare "Golden-Rod", on page 39 of *The Third Golden Rule Book*.

Page 44.—Blood-red Wine. The crimson juice of the drupe, or fruit, of the sumach.

Isles Elysian. The Blessed Islands, which the ancient Greeks believed to be the home of the heroes after death. They were supposed to be situated in the Atlantic Ocean, somewhere to the west of the Straits of Gibraltar.

The Rover. The bee.

A DRYAD. A wood-nymph. The dryads were a species of inferior deity, of which there were many in the Greek mythology.

THE LAWS OF THE LAND

Page 45. In *The Third Golden Rule Book*, among the stories and poems, are introduced a few lessons which are intentionally didactic, and are intended for close study. The topics studied are specifically stated with reasons given for their importance. The first of these is "The Laws of the Land". By the time the pupils reach the Third Form, they should be able to appreciate the fact that we are subject to the laws and must obey them whether we wish to or not. The pupils should clearly understand why we have these laws, and that it is reasonable and proper that we should have them. The pupils should closely follow the reasoning, and should take away from the study of the selection the thought that liberty is not license, and that the liberty of each individual stops where it infringes upon the liberty of another. The true meaning of liberty is admirably developed from the license shown in the lawless school to the liberty that is enjoyed where the laws are enforced.

DOMINION HYMN

Page 49. This strongly patriotic poem was written by the late Duke of Argyll, when, as Marquis of Lorne, he was Governor-general of Canada. Compare the third stanza in "The Colours of the Flag", on page 118 of *The Third Golden Rule Book*. See also "A Song of Canada", on page 140 of the *Ontario Third Reader*.

Page 49.—TO WHERE . . . CHAIN. To where the shadows of the mountains are reflected in the Pacific Ocean.

Page 50.—Its Triple Crosses. The three crosses which make up the Union Jack. See *Ontario Second Reader,* page 183; also, *The Ontario Public School History of England,* page 254.

TENDING THE FURNACE

Page 50. This selection deals with the importance of observing the laws of health in regard to eating, breathing, and bathing. The thought is clearly brought out by means of a comparison with a furnace. For a sound mind, a sound body is necessary.

A BRAVE SCOT

Page 52. This selection deals with the personal bravery and quick resourcefulness shown by a humble soldier on the field of battle. One scarcely knows which to admire the more, the quickness of thought shown in a desperate situation or the daring exhibited in carrying out the plan. Two other points should be considered; the motive which urged the Highlander to his action, and the splendid chivalry of the French cavalrymen. Special stress should be laid on the inherent and passionate regard which every soldier has for the colours of his regiment; to lose them is to suffer the deepest disgrace. The better side of war and the spirit it frequently engenders in the soldiers is here well brought out in the cheering of the Frenchmen. Their admiration for a brave deed prevailed over the desire to secure a triumph for themselves in capturing a stand of colours from the enemy.

SIR HUMPHREY GILBERT

Page 53. Longfellow's poem deals with the last scene in the life of Sir Humphrey Gilbert. The explorer is pic-

tured as sitting quite calmly on the deck of his little vessel, the *Squirrel,* his Bible in his hand, and cheering his men by assuring them that they are just as near to Heaven on the sea as on the land. It is the courage of a brave man, who, having fought his fight, is ready and willing to obey the summons to depart. The *Squirrel,* a little craft of only ten tons, was lost in a storm on the night of September 9th, 1583.

Sir Humphrey founded, in Newfoundland, in 1583, the first English colony in North America.

Page 53.—CAMPOBELLO. An island in the Bay of Fundy belonging to New Brunswick.

THE FLEET OF DEATH. The iceberg.

Page 54.—THE SPANISH MAIN. The name applied to the sea-coast of northern South America and Central America, as well as to the adjacent sea.

THE GIFT OF ATHENE

Page 54. This selection is a balancing of the benefits conferred on mankind by peace and by war. It is hardly advisable, in the Third Form, to enter into any very academic discussion of the question of peace or war. It is perhaps best to conclude that peace is the proper condition of mankind, but that wars sometimes become necessary, and must be fought bitterly to the end. It is, however, but right to draw the attention of the class to the fact that the ancient Greeks have handed their opinion on the subject down to us under the guise of this story.

The olive tree was, in itself, a product of peace. It needed long years of peace in which to reach maturity. In war the olive trees, as a source of an enemy's wealth, were usually cut down. An orchard of olives implied a term of peace.

Horses in antiquity were used almost solely for war or pageantry, not for peaceful tasks. See Job xxxix: 19-25.

PALLAS ATHENE, the goddess of wisdom, who presided over peace, defensive war, and needle-work. She became the patron of Athens.

OLYMPUS. A mountain in Greece, where the gods were believed to hold their councils.

APOLLO. The god of the sun, of music, poetry, the fine arts, and medicine.

ARES. The god of war among the Greeks, worshipped by the Romans under the name of Mars.

FATHER ZEUS. The king of gods, worshipped by the Romans under the name of Jupiter.

Page 55.—HERMES. The messenger of the gods, worshipped by the Romans under the name of Mercury.

For a fuller account of these deities, see *A Dictionary of Classical Names for English Readers,* by W. T. Jeffcott (Macmillan).

THE LOVING-CUP OF IRON

Page 56. The story of the loving-cups requires close attention in order to discover all the useful lessons that are taught in it. The wood-fairies may be regarded as embodying the love of tidiness, and of beauty, and the spirit of thoughtfulness for others; and the exhibition of these virtues in the wood-cutter's wife brings its reward in each case. The first gift brought the promise of riches to the first son; the second, health and strength to the second son; and with the third gift, on complying with the necessary conditions, there came to the third son the wonderful power of knowing the hearts of people in trouble, to whom his kindly acts brought happiness; and

this was the most precious gift. The liquids in the three jars have their significance. The nectar stands for the pleasant things in life, the vinegar for the duties which, though often not pleasant, we must perform, and the gall for the trials, disappointments, and sorrows of life. The proportions are suggestive of the relation that the pleasant things of life bear to the unpleasant duties and the bitter experiences. The lesson is also taught that all these things are mingled together in life, and that duties and disappointments lose much of their repellent character when one is taught to face them in early life, just as the boy learned to take the fairies' drink early in the morning.

THE GOLDEN TEXT

Page 63. The central thought of this selection is expressed in the lines:

> This is my hour,
> And not the next, nor next!

For the same lesson of prompt, active, earnest endeavour that is taught here, compare Charles Kingsley's line, "Do noble things, not dream them, all day long", and Longfellow's "Psalm of Life"; also, the lesson taught in "Fortuna", on page 73 of *The Third Golden Rule Book*. The motto on Ruskin's seal was *To-day, To-day, To-day.*

THE TONGUE AND HOW TO USE IT

Page 64. This selection is a very strong lesson on the vice of idle gossiping. By a striking illustration Saint Philip Neri brings home to the young lady the possible effect of her words, uttered as they may be without any real ill-feeling, but from pure idleness and carelessness of

consequences. The lesson of kindliness in thought and speech and consideration for the feelings of others cannot be too strongly impressed; words once spoken cannot be recalled. The tongue should be carefully guarded; "Evil is wrought by want of thought, as well as want of heart". In this connection read "The Fault-Finding Fairy", on page 74 and "The Story that Grew", on page 98 of *The Third Golden Rule Book*.

Page 64.—Saint Philip Neri. One of the saints of the Roman Catholic Church. He was born at Florence in 1515, and died at Rome in 1595. "There are many anecdotes told of him that attest his possession of a playful humour, united with shrewd mother-wit. He considered a cheerful temper to be more Christian than a melancholy one, and carried this spirit into his whole life."

A YOUNG PATRIOT

Page 65. This selection tells the story of a Scottish boy who was ready to lose his life, rather than betray the man whom he considered to be his rightful prince and to whom he felt that he owed his allegiance. The courage of the boy in the face of threats that he had every reason to believe would be carried out, his refusal to save himself by telling a lie, his self-control and coolness in his helpless condition, his loyalty to his prince, his love of his country, all these should be impressed upon the class. Nor should the conduct of the officer be forgotten. He showed a spirit equal to that of the boy; he was a brave man himself and he could appreciate bravery in others. Nobility of conduct generally calls forth a response in the conduct of others.

Page 65—THE YOUNG PRETENDER. Charles Edward Stuart (1720-1788) was the son of James Edward Stuart, the old Pretender, who was the son of James II, King of England. See *The Ontario Public School History of England,* page 218, and the chapter entitled "Bonnie Prince Charlie", in *The Story of the British People.*

A BIRD'S NEST

Page 67. This selection teaches a beautiful lesson on contentment and happiness. The little birds are cheerful because they are busy; they are never at a loss for something to do. The poem may also be used to strengthen the affection of the pupils for the birds, and to discourage the cruel, cowardly tendency to plague or destroy such happy, busy, contented little creatures.

THE PARTNERS

Page 69. The Duke, by giving the pedlar a safe-conduct, had bound himself to protect his partner; and he made his safe-conduct effective, although it involved the risk of war. The last paragraph of the selection states clearly the lesson to be impressed. At the same time the kindly courtesy of the promise-keeping Duke and the gratitude of the pedlar should not be overlooked.

THE GOLD IN THE ORCHARD

Page 72. This selection teaches that the virtue of industry, like other virtues, brings its own reward.

FORTUNA

Page 73. This selection teaches that cheerfulness and courage in facing troubles and difficulties make them

appear less formidable. Compare the thought of the last stanza especially with the thought of "The Golden Text", on page 63 of *The Third Golden Rule Book*.

THE FAULT-FINDING FAIRY

Page 74. This selection teaches the lesson that it is not well always to judge by appearances. A hastily-formed, prejudiced opinion expressed to others may do infinite damage. A kindly, generous nature will hesitate either to form or express a hasty judgment on the appearance or the conduct of others. The Fairy and the Grasshopper are in this respect in strong contrast. See "The Tongue and How to Use it", on page 64 of *The Third Golden Rule Book*. It should be pointed out, also, that the Fairy was in reality kind-hearted, as, when convinced of her fault, she was ready to acknowledge it. Further, the point might be made that many things that at first thought appear entirely useless, may in the end prove of the greatest service.

Another, but incidental, lesson may be taken from the selection in connection with the modesty of the Lark, his love for his mate and his nest, and his happiness in finding that what he thought to be a deformity really enabled him to save his family.

THE TWO CHURCH BUILDERS

Page 81. This selection teaches that God judges the motive rather than the deed. The King imagined that he was erecting the temple to the glory of God, when in reality it was to be a monument to his own self-glory. The poor widow in the kindly impulse of her heart, showed more true love of God than did the king:

The woman gave for love of God,
And not for worldly fame.

It should be pointed out, too, that the king took the lesson well to heart, conquered his own proud spirit, and acknowledged the wrong of which he had been guilty. For a similar lesson on the relative estimate of acts in the sight of God, see St. Mark xii: 41-44.

POLICEMEN

Page 83. This selection has the same character and purpose as "The Laws of the Land", on page 45 of *The Third Golden Rule Book,* and the same method of study should be followed. In "The Laws of the Land", reasons are given why we have laws and why we should obey them. Here these citizens who are specially intrusted with the duty of seeing that the laws are observed are treated, not only as guardians of the law, but as the kindly, helpful protectors of all the people. Close study, paragraph by paragraph, will impress the various points on the pupils. Incidentally, it might be pointed out that many of the tasks that the policemen are called upon to perform would not be necessary were every citizen to do his duty.

The policeman is only one of various paid servants of the people whose duties should be clearly understood. Similar talks might be given in connection with firemen, health officers, assessors, tax-collectors, pound-keepers, etc. The whole civic machinery cannot be too thoroughly understood by the pupils. The more thoroughly they understand it, the better citizens will they be, and the more ready will they be to recognize their responsibilities and privileges as citizens.

THE HALF-CHICK

Page 86. By a careful reading of this selection, the pupils may be led to discover the faults exhibited in the character of Medio Pollito, beginning with disobedience to his mother. They may also see how his lack of consideration for the needs of others brings well-merited punishment to him, when he is in need of help. The story is an illustration of the principle of retribution in kind.

THE HOUR OF PRAYER

Page 92. This selection shows the universal need of prayer. It is a summons to all kinds and conditions of men, whether happy or unhappy, to "lift the heart and bend the knee" to God.

ST. CHRISTOPHER

Page 94. Helen Hunt Jackson in "The Legend of Saint Christopher", on page 237 of the *Ontario Third Reader* ends with the lines:

> The lesson of Saint Christopher
> Who spent his strength for others,
> And saved his soul by working hard
> To help and save his brothers.

This well expresses the lesson of the selection. Offerus gave himself up to a good work; he served God to the best of his ability; in sacrificing himself for others he followed the example of Christ and won his reward, although he was unconscious of the service he was doing. Service, even to the sacrifice of self, is the key-note.

There are many minor lessons that may be impressed. In his ignorance, Offerus served many masters, always

endeavouring to find the highest, and these he served with his whole heart and strength. His was no half-hearted service. Then again, his perseverance and tenacity of purpose should be noticed and his undaunted courage in carrying out what he conceived to be his duty.

LOVE WILL FIND OUT THE WAY

Page 98. This little poem beautifully expresses the thought that Love is the greatest thing in the world. No matter what the obstacles may be Love will conquer.

Page 98.—NEPTUNE. The god of the sea, called by the Greeks Poseidon. He is usually represented as driving a chariot over the waves, carrying in his hand a trident.

THE STORY THAT GREW

Page 98. This selection deals with the evils of gossiping. A very simple incident, by means of exaggeration and repetition, soon assumed the proportions of a scandal. For another treatment of the same topic see "The Tongue and How to Use It", on page 64 of *The Third Golden Rule Book*.

THE BLACK PRINCE

Page 102. The story of the Black Prince teaches the virtues of courage and self-reliance, as well as of modesty after victory. It is to be noted that it was not the Prince who sent for aid, but one of his knights, who, seeing his beloved leader in danger, took it upon himself to summon assistance. The whole story, however, deals more particularly with the skill and fine leadership of Edward and the courage and determination shown by the soldiers, than it does with the Black Prince. He appears in the story more by the praise bestowed upon him than by any in-

dividual action he performed. Note that it was the determination of Edward to leave the Prince and his knights to their own resources that encouraged them and helped them to win the victory. They rose to the responsibility placed upon them. Note also the kindly care and consideration of the king for his soldiers. What would they not do for such a leader? See *The Ontario Public School History of England,* pp. 82-85. See also the chapter entitled "The Black Prince", in *The Story of the British People.*

MURILLO AND HIS SLAVE

Page 105. The principal lessons to be taken from this selection are forgetfulness of self and love of parents. The slave boy was willing to give up his dearest wish, to sacrifice even his own liberty, that he might free his beloved father. The generous kindliness of the painter and the lack of envy among the pupils should also be strongly presented. The whole scene is beautiful in the spirit that prevails in master, pupils, and slave alike. It should also be noted by the teacher that genius may crop up in even the most unexpected places.

Page 105.—Murillo. Bartolomé Esteban Mürillo was born in the year 1618 at Seville, in Spain, where he died in 1682. Reproductions and descriptions of fifteen of Mürillo's most celebrated paintings are found in "Mürillo" by Estelle M. Hurll in The Riverside Art Series (Houghton). See also "Mürillo" by S. L. Bensusan in *Masterpieces in Colour* (Jack).

Page 106.—Sebastian. Sebastian Gomez (1646-1690) was a mulatto servant of the celebrated Mürillo. See Bryan's *Dictionary of Painters and Engravers* (Macmillan).

COALS OF FIRE

Page 108. This selection teaches the duty of forgiving one's enemies. It is built around the text quoted in the selection from Romans xii: 20-21. In the case in the story the treatment proves effective. The boy who did the injury is sincerely repentant and tries to make what reparation he can; the injured one is happy in a good action done. The coals of fire are "kind thoughts, kind words, and kind actions". See "The School Picnic", on page 24 of *The Third Golden Rule Book*.

TWO HEROES

Page 112. This selection brings out many admirable lessons. Perhaps the chief of these is the relation of the man and his horse. The perfect understanding that existed between the two must have been based on kind and affectionate treatment of the horse, a treatment which aroused in the dumb animal something akin to human love. The faithfulness and devotion of the horse are the natural result of this kindness and comradeship. The lessons of courage and self-sacrifice displayed by the two friends will not be lost on the pupils, nor will the example of resourcefulness displayed by the man in the method of saving the crew be without its effect.

MANNERS MAKYTH MAN

Page 115. This poem is a regret for the decay of manners. It affords an excellent opportunity to discuss the importance of good manners and the results attendant upon their neglect. The key-note of the poem is perhaps contained in the lines:

> Oh! for the grand old reverence,
> That honours all it can.

The title of this poem is the famous motto of Winchester College, England, founded by William of Wykeham.

THE SPIDER'S WEB

Page 116. The story of Arachne teaches the foolishness of boasting and illustrates the old saying that "Pride goeth before a fall". In her foolish pride and self-conceit she relied on her own powers and refused even to acknowledge any indebtedness to Athene, the goddess who presided over the household arts. When the old woman, to whom she was insolent, was changed to Athene, she repeated her insolence to the goddess, and showed it still further by dishonouring the gods in the pictures she wove. The story was invented by the Greeks to explain the wonderful weaving of the spider, but none the less it impresses strongly the lessons of humility, courtesy, self-control, and reverence.

Another version of this myth makes the angry Arachne attempt, in despair, to hang herself; but Athene saved her life, and changed the rope to a cobweb and Arachne to a spider.

Page 116.—Wood Nymphs. Inferior female deities among the Greeks, who presided over the woods.

Naiads. Nymphs of the sea.

Dryads. Deities or nymphs supposed to preside over woods.

Pallas Athene. Daughter of Zeus. A goddess in whom power and wisdom were harmoniously blended. She was the patroness of both the useful and elegant arts such as weaving.

Page 117.—Zeus. Called Jupiter by the Romans. He was the greatest of the Olympian gods.

Apollo. A son of Zeus and one of the great divinities of the Greeks.

THE COLOURS OF THE FLAG

Page 118. This poem is a fanciful interpretation of the meaning of the colours of the British flag. The blue stands for the waves of the sea, the white for the honour of the land, and the red for the blood of the men who have died for their country. The fourth stanza is a splendid patriotic outburst, pledging us to die, if need be, in defence of the flag and all it stands for.

> What matter one gone, if the flag float on
> And Britain be Lord of the main!

See "The Flag Goes By", on page 247 of *The Third Golden Rule Book*.

HOW THE MOON BECAME BEAUTIFUL

Page 119. This old Chinese fable teaches a beautiful lesson, that if we have a lovable, kindly, contented disposition it will show in our faces and in our general appearance. The important character in the story is the maiden, who by her sweet and gentle influence so changed the sad, gloomy, discontented moon that he became the beautiful being we now see at night in the sky. The key-note of the selection is found in the words of the maiden: "I have always lived with those who were gentle and happy, and I believe that is the cause of beauty and goodness".

THE BANYAN DEER

Page 122. This story teaches the lesson of self-sacrifice and the reward that frequently is granted to the doer of an unselfish action. For the sake of one of the weakest of his charges, the Banyan deer was willing to sacrifice his own life. He was in no danger himself, as the king

was under a promise to spare him. In offering himself as a sacrifice, he secured immunity in future for the whole herd. The lesson of responsibility is also taught: the Banyan deer was the leader of the herd, and he performed his duty in looking after the interests of even its weakest member. See "Arthur's First Night at Rugby", on page 232, and "A Quarrel Among Quails", on page 190 of *The Third Golden Rule Book*. The utter foolishness of hunting animals for the mere sake of pleasure derived from the sport, is also strongly brought out.

INDUSTRY OF ANIMALS

Page 124. In this poem we have the lessons of industry and the cheerful performance of work, as taught us by the lower animals. The instinct of animals teaches them that they must work or they will starve. The pupils have already drawn this truth from "The Ladybird and the Ant", on page 24 of *The Second Golden Rule Book*.

LITTLE THINGS

Page 125. This lesson teaches the importance of attention to little things, and should have all the more weight as expressing the opinions of a statesman whose life was occupied with great affairs. The various points in the last two paragraphs should be noted carefully one by one—cleanliness of person, neatness, tidiness, respect for those in authority, frankness, etc. It is the little things that tell what a man is. See "Letters of Recommendation", on page 48 of the *Ontario Second Reader*.

Page 125.—Lord Palmerston (1784-1865). See *The Ontario High School History of England*.

THE GOAT-FACED GIRL

Page 127. The principal lesson of this selection is, of course, the baseness of ingratitude. The first part of the story, relating the poor circumstances in which Renzolla lived, merely accentuates her lack of gratitude for the gifts showered upon her. In addition, her conduct throughout showed self-conceit, lack of even ordinary courtesy, unwillingness to carry out tasks assigned, cruelty to animals, and a mean disposition in depending upon one whom she had so ungratefully treated. The story, however, ends with the pleasant thought that, if one is sincerely repentant, forgiveness is sure to follow. The actions of the fairy throughout should be carefully noted. It was her love for Renzolla and a sincere desire to benefit the girl that induced her to give her charge such a sharp lesson.

A TRUE SPORTSMAN

Page 135. This selection is a poem of the delights of nature, and should appeal more especially to the sense of beauty in the pupils. There are those who frequent the woods merely for the sake of catching the fish and shooting the birds, but in this case the forest is sought for the thoughts it suggests and for the beauties to be found there. The thought is found in the lines:

> I hunt for the thoughts that throng the woods,
> The dreams that haunt the sky.

Page 135.—Walton of the Brooks. Isaak Walton (1593-1683) was the author of *The Compleat Angler*. He was himself an enthusiastic angler.

THE MAGIC MASK

Page 136. This selection has much the same lesson as "How the Moon Became Beautiful", on page 119 of *The Third Golden Rule Book*. The king's stern, cold, even cruel disposition had impressed itself on his face; he looked just as hard as he really was. But his love for the Princess changed his nature, and the change was very soon evident in his face. The tremendous influence of a kindly and lovable temperament should be emphasized, as well as the strength of character of the king in conquering himself. Note also the influence of the Princess in the final step taken by the king; it was his new nature that forced him to break the mask; he could not bear to think that he was deceiving her.

THE BESIEGED CITY

Page 139. This selection teaches, by means of an appropriate illustration, the duty that one owes to one's self to keep the person and the clothing clean. It is a shorter lesson on the same subject as "The Children's Army" on page 25 of *The Second Golden Rule Book*. See also "A Battle of Peace", on page 249 of *The Fourth Golden Rule Book*.

THE BLIND MAN AND THE LAME MAN

Page 140. In this selection is taught the lesson of mutual helpfulness.

THE SERGEANT AND THE CHILD

Page 141. This poem teaches that there is a horrible side to war, which is not revealed by "shrill hurrahs" and the "gallant show" of marching men. In all the village the little girl alone seemed to realize the awful suffering

that must follow in the wake of the army—"the pall behind the standard seen". Robert Southey in "The Battle of Blenheim", on page 31 of the *Ontario Third Reader* has the same thought brought out in a similar way by means of the questioning of the children. See also "Two Pairs of Gloves", on page 249 of *The Third Golden Rule Book*.

HOW THE STAG WAS SAVED

Page 143. This selection teaches a lesson of self-sacrifice somewhat similar to that taught in "The Banyan Deer", on page 122 of *The Third Golden Rule Book*, with the difference that here it is simple love for the stag that prompts the action of the doe. The reward in the two cases is similar; the life of each is spared, while the safety of the one for whom the sacrifice is made is assured.

HOW WE CAN HELP OUR COUNTRY

Page 144. This selection is really a lesson on patriotism, which may be defined as devotion to the wellbeing of one's country. Patriotism is not merely doing some heroic act, or dying for one's country, like our Canadian heroes at St. Julien. Fortunately, occasions for such striking exhibitions of patriotism are comparatively rare; but, in the ordinary course of life, the same virtue may be shown by the performance of any duties that will help to make ourselves and others better citizens, and our country a happier place to live in. In this way, our boys and girls may show their patriotism—by acts of courtesy, by obedience to the laws, by preparing to be good citizens, to vote honestly, to live honourably, to deal justly, and by many other ways not specified in the lesson—remembering at all times that "to rule one's self is the first step to being able to rule others".

THE GAY GORDONS

Page 145. The incident celebrated in this patriotic poem occurred during one of the border wars in India, when the Gordon Highlanders, under Colonel Mathias, led the way in the capture of Dargai Heights, in October, 1897. In the famous charge, one of the regimental pipers was shot through both ankles, but he "continued piping, sitting where he fell amid a perfect hail of bullets". The poem is written from the standpoint of the soldier, excited with the fever of battle, and presents the glorious side of war, as contrasted with the horrible side which was seen by the little girl in "The Sergeant and the Child", on page 141 of *The Third Golden Rule Book*.

As long as war must be conducted, it is well that such conspicuous gallantry should receive its meed of praise. It is by deeds such as this that the traditions of the British army have been preserved. Trench, in his poem celebrating the British victory at the Alma River during the Russian War, has this thought well expressed:

And our sons unborn shall nerve them for some great deed
to be done
By that twentieth of September when the Alma's heights
were won.

At the same time, the sad note is introduced at the end of the poem. It is not all glorious—thirty have fallen.

But they passed in the hour of the Gordon's pride,
To the skirl of the pipers' playing.

BUCKWHEAT

Page 147. This selection teaches the pupils to shun the stubborn pride that goes before a fall. The positive

lesson is humility. Self-confidence is a virtue, but not when it is founded on conceit and ignorance. In its self-conceit and pride, the buckwheat refused to listen to the advice of those who knew better than itself. Contrast the conduct of the flowers and the grain, who in their humility bowed their heads and were spared. There is also brought out in the lesson the sympathy for the scorched buckwheat shown by the wise old willow tree whose advice was despised.

PIETRO DA CORTONA

Page 150. In this selection it is a question of which to admire the more, the patience, perseverance, and determination of Pietro, or the generosity and unselfishness of his friend. The whole presents a beautiful lesson. In trying to realize his worthy ambition, Pietro showed qualities which were bound to bring success. Note also his confidence in the assistance of Tomasso, a confidence which was not misplaced. The gratitude of Pietro for the service rendered by his friend makes a pleasant termination to the story. He became a celebrated artist, but he did not forget the friend of his boyhood who had helped him in his need.

Page 150.—Pietro da Cortona. Pietro Berettini, commonly called Pietro da Cortona, one of the most celebrated of the Italian painters, was born at Cortona in 1596, and died at Rome in 1669.

SIR LARK AND KING SUN

Page 153. Sir Lark in this selection may be said to typify an ambition which is almost altogether selfish—a foolish desire to be first. The sun evidently thinks that

the lark is neglecting his duties on the earth below, and reproves him by shining on his little wife, who is attending to her work of warming her eggs. Sir Lark's pride is humbled, and in shame he pops his head under his wife's wings. The lark is generally represented in a different light by the poets.

Page 154.—CHRISM. A sort of halo, which came not to Sir Lark, but to his wife;

He had set his crown all about the nest.

The name is probably suggested by the white head-cloth (chrism), formerly put on a child at baptism, as a sign of innocence.

WASTE NOT, WANT NOT

Page 155. The main lesson of this selection is a warning against wastefulness. The bit of string, which Hal despised, served Ben a good turn on two occasions. In discussing the selection, the teacher should be careful to draw from the class that it was not meanness in small things or penuriousness on the part of Ben that caused him to take the trouble to untie the string and preserve it carefully; it was merely wise economy and prudent foresight.

HONEST WORK

Page 158. There is an old saying that a chain is no stronger than its weakest link and, when this is realized, the lesson of this short selection will come home with great force to the class. The lesson is one of carefulness, honesty in work, and thoroughness.

THE WOUNDED CURLEW

Page 159. This poem is a tremendously strong plea for kindness to the birds. In a spirit of pure wantonness the curlew had been injured. With wings broken and unable to fly, the bird presents a pathetic spectacle, and one which should appeal to every right-minded boy or girl. An admirable chapter on this subject is found in *Gray Lady and the Birds,* by Mabel Osgood Wright (Macmillan). See also *Farmer Brown and the Birds,* by Frances Margaret Fox (Page).

"The curlew has its name from its call. It is a clear, ringing whistle of two notes, which can be heard from far away. In the spring time these two notes are repeated three or four times, and are then prolonged into a rich, deep trill, repeated again and again." A coloured illustration of the curlew is given in *Birds Shown to the Children,* by M. K. C. Scott (Jack). See also *A Book of Birds,* by W. P. Pycraft (Briggs).

THE CHOICE OF HERCULES

Page 160. "There is nothing worth having but must be won through toil" is the main teaching of this lesson. The two roads, between which Hercules had to choose, present themselves for the choice of everybody—whether to follow the road that promises a life of ease, and pleasure, and self-indulgence, with nothing to offer beyond present enjoyment, or the road that leads to a life of toil, with the prospect of fame at the end, and bringing the sure and lasting pleasure that comes from doing good to others.

Page 160.—Hercules. A mythical hero, noted for his great strength. He was a son of Jupiter (Zeus), King

of the Gods, and, at his death, his father enrolled him among the gods.

The adventures of Hercules, told in an interesting way, are given in *Some Legends of Greece and Rome,* by Alfonzo Gardiner, in BRIGHT STORY READERS, (Macmillan).

THE FOOLISH SHAH

Page 163. This old Persian tale tells of the punishment that followed pride and vainglory. A similar lesson is taught in "King Robert of Sicily", on page 23 of *The Fourth Golden Rule Book,* with this difference, that Jemshid refused to take warning and was punished accordingly.

A BUILDER'S LESSON

Page 165. This poem deals with the breaking of a bad habit. A habit is formed gradually and gathers strength day by day, just as the rope grows by twisting the strands, or the wall, by adding stone to stone. We become conscious of the strength of a bad habit only when we try to break it. It can be broken only by patience and perseverance, little by little—"thread by thread", "stone by stone".

The teacher should impress the lesson taught by the comparison of wading in a stream "Towards the centre's downward sweep", and of turning to wade out, each successive step towards the shore becoming easier than the last. In this connection the teacher might read "Habit", on page 317 of *The Fourth Golden Rule Book.*

RED STARS AND BLACK

Page 166. This selection deals mainly with the social life as related to the school, and contains many admirable lessons. The division into Red Stars and Black Stars is

founded on the strictest principles of justice, a system to which no boy can object. Cleanliness of person is insisted upon as well as excellence in class work; and the boy who does his best is rewarded equally with his more brilliant class-mate. Thus, as every boy had a chance to win the red star, a spirit of loyalty to the school is fostered. Sports are recognized as a powerful factor in the life of the school and are conducted under the supervision of one of the teachers. The lessons of courteous conduct on the play-ground and instant obedience to orders are impressed. Ill-nature, impatience, and loss of temper on the field are frowned upon, and any foul play is instantly punished. The example given of respect for school property teaches a strong lesson in good citizenship. Finally, the baseball game between the two teams points out the moral that "carelessness wins no victories" either in the intellectual or in the physical field.

THE LUCKY COIN.

Page 168. The lesson to be honest without hope of reward, in circumstances when it was not easy to be honest, and the further lesson, that honesty brings its own reward, are taught throughout this selection. Note also the kindliness and unselfishness of the poor man, his gratitude to the monk who befriended him, and the thankfulness of the parents of the boys, which he also repaid. The conduct of the ambassador throughout strengthens the lessons of honesty, gratitude, and helpfulness.

THE END OF THE WORLD

Page 173. It is not advisable to push the moral of this beautiful poem too far; it is a story of a number of children brought up within the walls of a garden in utter

ignorance of the world outside. They see nothing and know nothing of the want or sorrow in the world. But the appeal of the poor beggar woman for a simple flower affects them strangely, and with instinctive love the youngest breaks off the flower and hands it to the woman. As she leaves, they hear her blessing ringing in their ears. When she has gone, the children gaze at one another in astonishment; they cannot understand it all. But they have no thought of deception regarding the flower. The gardener must know and father must be told. But little Tom solves the problem:

> "It was for the love of God, you see,
> I did it", said Tom; "so maybe He
> Won't let them scold".

The children are left with the thought that there is a world beyond the poplars and the hill.

THE WOLF AND THE FOX

Page 176. This selection teaches the lesson that greediness, lack of self-control in eating, selfishness, and bullying will meet with the punishment they richly deserve.

THE VALUE OF TIME

Page 180. In this selection is pointed out the supreme virtue of the wise use of time. The three paragraphs are compact with meaning and should be studied sentence by sentence.

LITTLE DEEDS

Page 180. This selection impresses the value of little things, the deeds we perform almost unconsciously and which may have results which it is impossible to measure.

The traveller who planted the acorn, the stranger who made the well, the dreamer who dropped a thought at random, the nameless man who let fall a word of Hope and Love, none of these had any idea of the far-reaching influence of their actions, and went through life unconscious of the good they had done. The lesson is that even our smallest actions may have results that make for good or evil. A simple action done in kindness of heart may accomplish wonderful results. If we do good we need not bother about the consequences.

SARA CREWE

Page 182. The wonderfully natural manner in which this story is told makes it more than usually impressive. Sara is poor, ragged, and in distress, but she is honest, so honest in fact that some foolish boys and girls might even be inclined to laugh at her and call her stupid. In her own distress she has a sympathy with the distress of others, and all her good little heart goes out to the beggar girl who is even hungrier than she is herself. But even her sympathy does not cause her to forget her honesty or her good manners, and she receives her reward from the kind-hearted woman in the shop.

It would be well to have the pupils point out the virtues displayed by little Sara Crewe in the few minutes in which we see her.

CAN AND COULD

Page 187. This selection contrasts two classes of citizens—those who see what is wrong and do nothing but talk, and those who see and take action to remedy the evil. The lesson is one of citizenship and civic pride—the duties we owe to the place in which we live and to our fellows. Can and Could are two capital names for the

natures they represent. Can, on leaving the house, proceeds to do things. She picks up some of the orange peel herself; she uses tact in inducing the children to follow her example; she makes herself useful in making her surroundings more cleanly and more safe for her fellow citizens. Could is a more prosperous citizen than Can; but he is of those who think that it is not their duty to take any action themselves, while ready to blame everything on the neglect or carelessness of the city authorities. He left the piece of orange peel where it lay, with the result that a terrible accident followed, for which he was, although he did not recognize it, directly responsible. All he does is still further to grumble and lament, pitying the poor coal-carrier, but doing nothing to mitigate his misfortune. The lesson is an admirable one, and every point may be driven home with the pupils so as to enlist them in the cause of civic progress.

For a similar lesson in good citizenship, see "Neighbour Mine", on page 192 of *The Third Golden Rule Book*.

A QUARREL AMONG QUAILS

Page 190. This selection illustrates the evil results of a lack of union among those whose safety or success depend upon all working together. This lack of union, with its distressing results, was caused by bad manners, bad temper, and quarrelsomeness. This latter point is worth pressing home, as nothing is more common in the school-room and on the playground than the "You did it on purpose", and the quarrel that follows as a natural consequence.

NEIGHBOUR MINE

Page 192. This poem is another lesson in good citizenship, and deals specifically with the duty of each boy and

girl to do his or her individual best to keep their surroundings clean and tidy. The selection may be read in connection with "Can and Could", on page 187 of *The Third Golden Rule Book*.

THE SNAPPY SNAPPING TURTLE

Page 193. The story of the Snapping Turtle may be applied to a numerous class of people who are selfish, ill-natured, inconsiderate, discourteous, careless in speech, and lacking in good feeling and consideration for others; he even took pride in his bad qualities, as if they were virtues. The Snapping Turtle could be agreeable if he chose, especially when everything was going well with him; "But the really delightful people, you know, are the ones who are pleasant when things go wrong". His change of nature came when he made himself helpful to others; this is always a sure cure for selfishness. This is an admirable lesson to point a moral in connection with the social life of the family, the school, and the community.

SIR ISAAC NEWTON

Page 199. This selection teaches very strongly the lesson of self-control. What must have been the grief of Newton at seeing the result of his twenty years of work swept away we cannot even imagine; but he patted the little dog kindly on the head, as if to assure him that he had no thought of ill-will toward him for his unwitting action. Newton's great self-control is surely a lesson for any one who bursts into a passion when overtaken by petty annoyances or misfortunes.

Page 199.—Newton. Sir Isaac Newton (1642-1727) was one of the great scientists of England. It was he who conceived the idea of universal gravitation.

ZLOBANE

Page 200. This poem is a striking example of British steadfastness and courage. The boy's love for his father, his feeling of comradeship, his steadfast loyalty, all helped him to make the supreme sacrifice, to die with the father who had tried to save him from death. See "The Gay Gordons", on page 145 of *The Third Golden Rule Book.*

For an account of this war see *The Story of South Africa* by George M. Theal, in THE STORY OF THE NATIONS SERIES, (Unwin).

Page 200.—ZULU. The Zulus were the most powerful native race in South Africa before their conquest in 1879. See *In Far-away Africa,* by F. A. Tapsell, (Macmillan).

ZLOBANE. Usually spelled Hlobane, or Inhlobane.

Page 201.—UNRECKING. Unsuspecting.

BLACK CRESCENT. About 1810, under their celebrated chief Chaka, the Zulus adopted the half-moon formation in attack.

Page 202.—ASSEGAIS. Zulu spears for throwing. Several of these are carried by each warrior.

A DUTIFUL SON

Page 203. This selection teaches respect and affection for parents. All the other virtues displayed by the Chinese boy—honesty, helpfulness, courage, industry, faithfulness, wisdom—grew out of his desire to serve and honour his mother. For her sake he was willing to deny himself necessaries, and even to risk his life. This care of his mother so sweetened his disposition that he was loved and honoured by everybody. After her death he studied hard and won a high position in the state; but the people of his native province bowed before him, not as the trusted

servant of the Emperor, but as the one who had served and honoured his mother.

Page 203.—Confucius. Kong-foo-tse, the great Chinese philosopher, was born about 551 B.C., and died in 478 B.C.

THE SWORD OF DAMOCLES

Page 209. This selection teaches the lesson of contentment with one's lot. Damocles saw the outward splendour of Dionysius, but he could not see the constant dread in which the tyrant lived.

Page 209.—Dionysius. The elder Dionysius was King of Syracuse in Sicily. The character of his rule is indicated in the text. He died in 368 B.C., after a reign of thirty-eight years.

LIFE'S CRICKET FIELD

Page 210. In this selection life is compared to a game of cricket. The lesson may be summed up in the words from "Vitaï Lampada", on page 395 of the *Ontario Fourth Reader*—"Play up! play up! and play the game!" Duty, perseverance, obedience, courage, ambition, and self-reliance are some of the lessons taught in this poem.

Professor Henry Drummond, in "Baxter's Second Innings", tells of a cricket club with these three mottoes: "Keep your word, Keep your temper, Keep your wickets up."

Compare the lessons taught in "The Golden Text", on page 63 of *The Third Golden Rule Book*.

WHY VIOLETS HAVE GOLDEN HEARTS

Page 211. This selection brings out, in the contrast between the violets and the snowdrops, the virtues of kindness, generosity, and pity, and the vices of selfishness, dis-

courtesy, and self-conceit. The utter unconsciousness of the violets that in their kindness to the old woman, the bird, and the frog, they were serving the king, adds to the strength of the story. The outward beauty avails nothing if there is not inward beauty—beauty of the soul—as well.

> Beautiful flowers are those that do
> Deeds that are loving, kind, and true,
> The long day through.

The whole selection will repay careful study; the lessons of willing service and generous kindliness are needed in the class-room, in the school, and in the community.

PROMPTNESS

Page 216. This selection presses home, within the space of a few lines, six virtues that are of the highest importance in the economic life—promptness, obedience, punctuality, industry, energy, and thoroughness. One very important point should be noted: the clerk was not the kind of young man who does his work with one eye on the clock.

THE TIME AND THE DEED

Page 217. This selection brings home the thought that if we wish to do a kindly deed we should do it at once; but if we have an unkind thought in our hearts we should drive it out, lest we should put it into action and cause pain and sorrow.

THE KNIGHT AND THE DRAGON

Page 217. This is, above all, a story of self-conquest, for in conquering the pride and self-will that led to disobedience, the knight gained a greater victory than in con-

quering the dragon. The pupils should readily discover other virtues that are exhibited in the story.

Page 217.—St. George. St. George, the patron saint of England, is said to have been born of Christian parents in Cappadocia, Asia Minor. At an early age he became a soldier and rose rapidly in his profession. He is said to have visited Britain in connection with a military expedition. When the Emperor Diocletian began his persecution of the Christians, St. George was seized, cruelly tortured, and finally put to death at Nicomedia on April 23rd, 303. There is very little historical foundation for the story of St. George. It is probable that the account of his fight with the dragon is nothing more than a Christian version of the Greek story of Perseus slaying the dragon to save the life of Andromeda. See *The Heroes,* by Charles Kingsley, in Pocket Classics, (Macmillan). An interesting account of St. George is given in *Stories of Old,* by E. L. Hoskyn (Macmillan). See also *A Child's Garden of Stories,* by Maude Elizabeth Paterson (Macmillan).

Page 218.—Knights of St. John. The Order of the Hospital of St. John of Jerusalem was founded in the eleventh century. The knights were half warriors, half monks, as described in the text.

A LOVING SACRIFICE

Page 221. This selection teaches the lessons of love and self-sacrifice. The devotion of Alcestis met with its natural reward. Note that Admetus was not aware of his wife's intention until after the sacrifice had been actually made. Compare this sacrifice with that of Alice Ayres in "A Splendid Example", on page 19 of *The Third Golden Rule Book.*

Page 221.—ADMETUS. Admetus was one of the most famous of the Grecian heroes. Apollo had conferred on him the boon mentioned in the text, because he had been kindly treated by him while exiled from heaven for nine years.

APOLLO. The god of poetry, music, and prophecy.

Page 223.—THE UNDERWORLD. Hades, the world after death.

PROSERPINE. The daughter of Ceres, the goddess of agriculture, and the wife of Pluto, the ruler of Hades. During six months of the year she was allowed to be with her mother; the remaining six months she ruled with her husband over the Underworld.

THE ENCHANTED SHIRT

Page 224. This poem teaches the lesson that true happiness comes from contentment with one's lot and in ministering to the wants of others. In trying to find a happy man, the king found out about the woe and misery that existed in the world. "He grew ashamed of his useless life", mingled with his people, and, in trying to make them happy, he became happy himself.

Page 226.—OWN APPOINTED WAY. As king and protector of his people.

PETER THE GREAT

Page 226. Peter the Great is an historical character, so that the lessons to be drawn from his career are of very special application. True, he was in a high position, and no one of the pupils is likely to find himself similarly situated, but that does not make his virtues any the less real and worthy of being imitated. It would be interesting

to have the pupils make a list of Peter's virtues, as brought out in the lesson. It should be noted, too, that there is not one virtue among them, that cannot be practised, in a greater or less degree, by every boy, even by those in very subordinate positions.

ARTHUR'S FIRST NIGHT AT RUGBY

Page 232. The main lesson of the selection is *moral courage,* a willingness to face protest, ridicule, or worse, in defence of what one knows to be right. All the discussion in class should be bent toward bringing this out clearly. The lesson may be emphasized by contrasting the physical weakness of little Arthur, with his moral courage in daring to say his prayers in the crowded dormitory. He had asked Tom for permission to wash, but not for permission to say his prayers. Then, again, the struggle in Tom's mind as to what his duty was should be discussed, and the various steps which led to his final decision carefully followed. This is one of the strongest selections in *The Third Golden Rule Book,* and, if sympathetically handled, may be a power for good in the class. There is nothing mawkish or sentimental about it; it is a downright discussion of one's duty toward the right. The conclusion is admirable. Generally the lions in the way lose their ferocity as we approach them. The character of the bully in the dormitory is a secondary consideration, and should not be allowed to interfere with the main thought; he serves merely as a foil to Tom Brown.

THE SONG OF THE NORTH

Page 237. Sir John Franklin was born in 1786. After several years of service in the navy, he became an Arctic explorer. In May, 1845, he set out on his last

expedition to the Arctic with two ships, the *Terror,* under the command of Captain Crozier, and the *Erebus,* in charge of Captain Fitz-James. No member of the party ever returned. From records found later by Sir Leopold McClintock, it was learned that they had deserted the ships on April 22nd, 1848, and that Sir John Franklin had died on June 11th, 1847. The last record found was dated June 26th, 1848. The whole party perished miserably.

It would be a mistake to attempt to draw a specific moral from this poem. The reading of it in class is quite sufficient; in fact it would be as well if the teacher should read it himself to the class. The courageous spirit of the first part, the perseverance which marked the efforts of the explorers, the chilling doubt of their success which came over them, the certainty of death, the coming of the last sleep, the hopeless longing of the wives and children, the lines of consolation with which the poem closes—all may be brought out in a sympathetic reading. The pupils will gather from this reading the spirit which animated the good Sir John and his men, the same spirit which has carried men of British stock to the uttermost parts of the earth, facing death with indomitable courage in the doing of their duty. The example here placed before the pupils is magnificent, and the swing of the verse strengthens the impression.

See "Sir John Franklin", in *Stories of Famous Men and Women* (Nelson).

Page 237.—The Blossoms. The expedition sailed on May 18th, 1845.

Find a Way. The immediate purpose of the expedition was the discovery of the North-West Passage. From

the records afterwards found, it is evident that although the expedition did not get through the passage, they discovered the way.

Page 240.—Lady Jane. Jane Franklin (1792-1875), wife of Sir John Franklin. She organized no fewer than five expeditions in search of her husband, devoting to this purpose the greater part of her property. It was in her yacht that Sir Leopold McClintock sailed, when he found the last records of the ill-fated expedition.

BEAUTIFUL JOE

Page 240. This selection is made up of extracts in consecutive order from the first four chapters of *Beautiful Joe* published in 1894. In 1893, the Humane Society of Massachusetts offered a prize for the best story dealing with kindness to animals. There were many competitors, but the prize was awarded to *Beautiful Joe,* by Miss Saunders (Margaret Marshall), of Halifax, Nova Scotia. The author says in her preface: "Beautiful Joe is a real dog, and 'Beautiful Joe' is his real name. He belonged during the first part of his life to a cruel master, who mutilated him in the manner described in the story. He was rescued from him, and is now living in a happy home with pleasant surroundings, and enjoys a wide local celebrity".

The selection teaches, through an example of disgusting cruelty, the duty of kindness to animals.

THE FLAG GOES BY

Page 247. This poem teaches the lesson of respect for the flag as the emblem of our country. As the flag passes by, the grand history of the Empire passes before us, the

days of struggle, the years of prosperity, the growth of freedom, the expansion of the Empire, the pride and glory and honour of it all.

COMPANIONS OF DIFFERING HUMOURS

Page 248. Two types of character are here contrasted —the cheerful man who is self-reliant, hopeful, and energetic, and the grumbler who is always borrowing trouble. The specific instance of the finding of the purse serves to point the moral—the man who is alert, who keeps his eyes open, has a decided advantage in the battle of life.

TWO PAIRS OF GLOVES

Page 249. This story of the two peasant boys teaches us the lessons of kindliness, generosity, gratitude, love, self-sacrifice, and heroism. The picture divides itself into four parts—the poor half-frozen boys gazing longingly at the warm gloves, the generous kindliness of the officer, the search for the body of the benefactor, the reward of it all. The whole story is very beautiful in the spirit that animates it.

CASABIANCA

Page 253. The incident here related took place during the battle of the Nile, and teaches the lessons of obedience and heroism. The boy's father was captain of the *Orient*, the flagship of the French fleet. After the death of the admiral, Captain Casabianca refused to surrender, and blew up his ship, after the crew had been saved. His son, only ten years of age, refused to leave the ship, and died with his father.

The story of young Casabianca, as related in the poem, is scarcely accurate. As a matter of fact, the incident is an exact parallel of the action of Colonel Weatherley's son in "Zlobane", on page 200 of *The Third Golden Rule Book*. Each had the opportunity to save his life, but refused to leave his father.

COURTESY

Page 255. A purely didactic selection which should be studied sentence by sentence. The importance of understanding the true nature of courtesy and carrying this into practice cannot be exaggerated. *In no direction is true courtesy shown more than in our treatment of inferiors.*

THE THROSTLE

Page 256. A beautiful poem inserted here for the purpose of making an appeal to the æsthetic nature of the pupils. It would be well to have this poem memorized. Note the poet's imitation of the song of the throstle—the English song-thrush, or mavis.

ORPHEUS AND EURYDICE

Page 257. The outstanding lesson of this selection is perhaps the mutual love of Orpheus and Eurydice. To regain his lost love Orpheus dared the terrors of Hades and was rewarded by a promise of her restoration. But he broke his promise and so lost his reward. He was lacking in the virtues of patience and self-control, and was punished accordingly.

Page 257.—The Underworld. The abode of the shades, or departed souls.

MOUNT OLYMPUS. The residence of the dynasty of gods of which Zeus was the head.

Page 258.—PLUTO. The god of Hades or the Underworld. He was a dark and gloomy king and rarely left his underground kingdom.

STYX. A river of Hades called "the black river", on page 260. It was of such a sacred character that when the gods wished to swear an unbreakable oath they swore by its waters. Any one bathing in its waters was rendered invulnerable.

CHARON. The ferryman of Hades, who ferried the souls of the dead over the River Styx, the fee being a small coin, called an obolus. For this reason, the Greeks were accustomed to place a coin under the tongue of the dead before burial.

LETHE. One of the rivers of Hades. Its name means "oblivion".

FURIES. Deities of Hades, the ministers of the vengeance of the gods. Their worship was almost universal among the ancients.

SISYPHUS. He was guilty of many crimes when on earth, so he was condemned in Hades to the never-ending punishment of rolling up hill a huge boulder, which no sooner reached the summit than it rolled back again to the plain.

THE DAUGHTERS OF DANAUS. They were all married at the same time, and by command of their father, they killed their husbands immediately after the ceremony. Only one of the fifty daughters disobeyed her father's command. The remaining forty-nine were punished in Hades as stated in the lesson.

TANTALUS. From the nature of the punishment of Tantalus, described in the text, is derived the word "tantalize".

Page 260.—PROSERPINE. The wife of Pluto.

DEMETER. Demeter, or Ceres, was the goddess of agriculture among the ancients. Her worship was universal.

A SONG OF LOVE

Page 261. The lesson of this poem is the power of love, shown in the love of the mother for her children, the love of man for his fellow, the love of God for man.

JOAN OF ARC

Page 262. It is well for us to recognize that there are other countries than our own, and that other men and women have fought just as bravely for their own country as the men and women whom we delight to remember have fought for England and for the Empire. This selection is an example of French patriotism. The unselfish devotion of Joan, her love for her king and country, the purity of her patriotism, and her personal courage should be specially pointed out. The pathos of her end will not be forgotten. It can scarcely be said that it was the burning of Joan that caused the defeat of the English; she had accomplished her purpose of crowning the king, and thereby uniting the French and, being united, they drove the English from France. See *The Ontario Public School History of England,* pp. 100-103. See also *The Story of Joan of Arc,* by Andrew Lang, in THE CHILDREN'S HEROES SERIES, (Jack).

THE ENGLISH. It was not the English but the Burgundians who raided the vicinity of Domrémy, the village

where Joan lived. The Duchy of Burgundy comprised at one time a large part of the east and north-east of France and a part of the Netherlands.

Page 264.—Dauphin. The title given to the heir to the crown of France. At this time Charles had been proclaimed king, but as he had not been crowned, he was still called the Dauphin.

FIDELITY

Page 266. Edward Dowden says: "In the spring of 1805 a young man named Charles Gough came to Patterdale for the sake of angling. When attempting, early in April, to cross over Helvellyn to Grasmere, he slipped from a rock on which the ice had not thawed, and he perished. The body was found July 22nd, still watched by his faithful terrier. Scott and Wordsworth climbed Helvellyn together in that year, and each, without knowing that the other had taken up the subject, wrote a poem on the dog's fidelity. Scott's poem named "Helvellyn" is that beginning with the line 'I climbed the dark brow of the mighty Helvellyn'. Wordsworth said to Crabbe Robinson that he 'purposely made the narrative as prosaic as possible, in order that no discredit might be thrown on the truth of the incident'".

The lesson of the poem is indicated by the title "Fidelity". It is a plain story of the faithfulness of a dog to its dead master and gives a powerful support to the plea for kindness to dogs and to animals in general. See "Beautiful Joe", on page 240 of *The Third Golden Rule Book*.

Page 266.—A Silent Tarn. A small mountain lake known as the Red Tarn.

A SCOTTISH CHAMPION

Page 268. The lessons contained in this selection are those of courage, resourcefulness, skilful leadership, personal bravery, generosity to a beaten opponent, and gratitude.

The adventures of Wallace are told in an interesting way in Blind Harry's *The Story of Wallace Wight,* edited by John Wood, in BRIGHT STORY READERS (Macmillan).

BEN FRANKLIN'S WHARF

Page 272. The lessons taught in this interesting account of the boyhood of a famous man are cheerfulness, resourcefulness, ingenuity, determination, truthfulness, and respect for the property of others. Note should be taken of the qualities in the boy that make for leadership. Of course everything is so arranged in the narrative as to lead up to the main thought: "No act can be for the benefit of the public generally which involves injustice to any individual". This is a splendid practical lesson to drive home to the pupils.

THE RED THREAD OF HONOUR

Page 278. The incident related in the poem took place in 1844, during the pacification of Scinde under Sir Charles Napier. The story is told by Sir William Butler in *Sir Charles Napier* in the ENGLISH MEN OF ACTION SERIES, (Macmillan). The details in the poem are not quite correct, but, in the main, the story describes what actually happened.

This selection is much the same as "The Gay Gordons", on page 145 of *The Third Golden Rule Book.* It deals with the traditional bravery of the British soldier,

and is a record of one more of the glorious feats of arms which adorn his history. Nor should admiration be withheld from the brave Scindian warriors, who, brave themselves, could admire bravery in others, and give to it their highest token of appreciation.

Page 279.—TRUKKEE. The name of a mountain stronghold.

THE BROWNIES

Page 281. In the first part of the story, the boys exhibit the vices of untidiness, idleness, laziness, selfishness, disrespect for parents, and lack of consideration for others. After the conversation with the owl, a complete change takes place. They become tidy, active, energetic, unselfish, respectful, helpful, and considerate. They have learned a lesson and show abundant perseverance in sticking to their good resolutions. One of the most charming passages in the selection is that dealing with the desire of the boys to make known the real truth about the Brownies. The whole story is admirable for a discussion of the social life of the family.

Page 281.—NORTHMAN. One living in the north of England.

THE OVERLAND MAIL

Page 294. In the original, this poem has the sub-title "Foot-service to the Hills". The subject, of course, is the native mail-carrier, forcing his way in spite of all obstacles to his destination among the northern hills of India, where the "exiles" are waiting eagerly for letters from the home land.

The lessons taught by this poem relate to the duties of the civic life—on the part of the public servant, promptness, energy, perseverance, and courage in carrying out his

instructions, and, on the part of the public, obedience to law and respect for those in authority: "In the name of the Empress of India, make way". See "Policemen", on page 83 of *The Third Golden Rule Book*.

Page 294.—EMPRESS OF INDIA. This poem was written while Queen Victoria was still alive.

LORDS OF THE JUNGLE. The animals who prowl in, and lord it over, the jungle.

IN SPATE. In flood.

THE SERVICE. The Post-office Department.

ROSE-OAK. A tree that grows above the foot-hills of the Himalayas.

PUBLIC SPIRIT

Page 295. This is a didactic lesson dealing with the virtues of the civic life. It should be studied sentence by sentence. The lesson of respect for the property of others is strongly impressed, with solid reasons why that virtue should be practised.

THE TWO DEALERS

Page 296. This lesson deals specifically with the virtues of truthfulness and honesty, and the vices of greediness, deception, dishonesty, and bad temper. The honest dealer made a fair profit on the transaction and was content; the dishonest dealer suffered the punishment he deserved.

THE PLANTING OF THE APPLE TREE

Page 299. This poem consists of "some quaint old lines on planting the apple tree". If there is any moral lesson to be taken from it, other than its appeal to the æsthetic side of the pupils, it is that, in doing any work,

we should look beyond immediate results, and have in view the pleasure and profit it may be the means of bringing to others in the years when we are remembered only by what we have done.

SYLVAIN AND JOCOSA

Page 302. This very pretty story deals with a broken promise and evil results that followed from carelessness and forgetfulness. The children were pleasant and cheerful, taking delight in nature around them, grateful to the fairy for the gifts she had showered upon them, and willing to make themselves useful. But they broke their promise to her, and she punished them accordingly. In their long wanderings they showed the utmost constancy and, when united, were sincerely repentant for their disobedience to the fairy and for their lack of gratitude. The fairy, now that she had firmly impressed on them the lesson of *duty,* forgave them, and the story closes with a pleasant picture of happiness and prosperity.

THE SECRET OF SUCCESS

Page 307. The lesson plainly taught in this selection is that thoroughness is essential to success. Compare "Little Things", on page 125 of *The Third Golden Rule Book.*

Page 307.—Sir Arthur Sullivan, (1842-1900). A celebrated composer of operas, in which he collaborated with Mr. W. S. Gilbert. Some of these are *Pinafore, The Pirates of Penzance, The Mikado,* etc.

SPRING

Page 308. The thought of this beautiful poem is simply delight in the awakening of nature from its long winter

sleep. Everything and every person is glad and happy because spring is here again. The music of the verse is delightful.

THE DISCONTENTED PENDULUM

Page 309. The lessons of this good old story are simply patience, perseverance, industry, and strict attention to duty. It teaches also the folly of being discouraged by the accumulation of duties that lie before us. We have only to do the duty that faces us day by day, and doing that will give us strength for the duties of the future.

ABU MIDJAN

Page 312. This poem is a lesson in temperance, truthfulness, and heroism. The poor drunkard, fettered because he cannot control his appetite, when liberated, performs wonderful deeds of valour, and saves the army of the man who has bound him. There is good in him at bottom, as, although weary and bleeding, he keeps his promise to the lady and returns to his chains. Saad shows his gratitude by releasing him at once, and the reformation is complete. With God alone for his judge, never more will he taste the wine.

THE FOUR HEBREW BOYS

Page 315. The chief lesson in this selection is the moral courage shown by Daniel and his companions in refusing to eat the food and drink the wine. What was morally right proved also to be the best for them physically. By the eating of plain, wholesome food, and the abstinence from wine, they far surpassed, both in bodily health and in wisdom, the other youths who fed on the king's dainties.

CONSCIENCE

Page 318. This selection contains hints as to how we are to judge between right and wrong. Conscience should be our guide. The lesson should be studied sentence by sentence.

This is an address to Boy Scouts in Canada from the Chief Scout.

NOBILITY

Page 319. Cast in poetic form, this is a statement of virtues that we should exhibit in our dealings with our fellow men. The whole poem—but especially the last half of each stanza—should be memorized.

THE EARLY DAYS OF DAVID LIVINGSTONE

Page 320. The first four paragraphs sum up the work that David Livingstone accomplished during the sixty years of his life. No man was ever more honoured than he during his lifetime, and no man has ever had more real respect and honour since his death. The pupils should be led to discover the qualities that marked the character of Livingstone, both as boy and as man, and that made possible the accomplishment of his great life work. The paragraphs showing what he had from his parents should be read with care. See *David Livingstone,* by Sylvester Horne, (Macmillan), *David Livingstone,* by Thomas Hughes, in ENGLISH MEN OF ACTION SERIES, (Macmillan), and *The Story of David Livingstone,* by Vautier Golding, in THE CHILDREN'S HEROES SERIES, (Jack).

NAPOLEON AND THE ALPS

Page 327. The qualities which distinguished Napoleon in his crossing of the Alps were determination, courage

to take risks and to overcome difficulties, capacity for leadership, self-reliance, and ability to arouse enthusiasm among his subordinates. The soldiers, on their part, exhibited all the distinguishing characteristics of a trained body of men—obedience, courage, and dogged determination. See *Napoleon,* by Herbert Fisher, in THE HOME UNIVERSITY LIBRARY, (Williams), *The Story of Napoleon,* by H. E. Marshall, in THE CHILDREN'S HEROES SERIES, (Jack), and *The Story of Napoleon,* by Harold F. B. Wheeler (Harrap).

THE CHESAPEAKE AND THE SHANNON

Page 329. The introductory portion of this selection should be but lightly dealt with. The topic is covered in connection with the study of English History. The main interest, of course, centres around the bravery and skill exhibited by both sides in the conflict, but especially by Broke and his gallant men. The treacherous conduct of some of the Americans should be severely condemned as contrary to "playing the game". But the selection should not be used for the purpose of stirring up ill-will between neighbouring peoples who, after one hundred years of peace, have forgotten the feelings that then animated them. The whole story of the fight shows us gallant men on both sides fighting to the best of their ability in defence of their country. The selection is a fine lesson in true patriotism.

BETH GELERT

Page 334. This poem tells the pathetic story of a dog's fidelity, and the evil results of his master's hasty temper and rashness. It is a good companion lesson to "Fidelity", on page 266 of *The Third Golden Rule Book.* Two such

lessons should make a powerful appeal for the kindly treatment of dogs. No sorrow, however sincere, and no raising of costly monuments could bring back the victim of rashness and temper. Control of temper is a valuable lesson to learn.

TARLTON

Page 338. This is an excellent story in connection with the teaching of school ethics. The characteristics of Hardy and Loveit are given in the first paragraph; the former, good-natured, straightforward, and manly; the latter, with good intentions, but from the desire to be popular, lacking in the supreme essential of moral courage. Tarlton, of course, is nothing but a sneak and a coward, lacking even in the first principles of manhood. Hardy stands out in strong contrast to all the other boys, in his promptness in trying to prevent mischief, in his successful intervention, and in his manly bearing before the masters. There are many other points that may be brought out in class discussion, but everything should centre around the thought that two of the most important essentials of a boy at school are the possession of a high sense of duty and a large share of moral courage. Compare "Arthur's First Night at Rugby", on page 232 of *The Third Golden Rule Book*.

DRAKE'S DRUM

Page 352. This is one of the finest ballads in the English language. The legend is that when Drake was dying on his ship in Nombre Dios Bay, he called his men round him, instructed them to take his drum to England and, if at any future time his country should be in extremities, to strike it and, even in his shotted hammock beneath the waves, he would hear the sound and hurry to her

assistance. It is a curious fact that in some parts of Devon the legend is still firmly believed; indeed it was stated by sailors around Plymouth, shortly after the opening of the war with Germany in 1914, that they had actually heard the sound of the drum. Sir Henry Newbolt says in his note that a state drum, painted with the arms of Sir Francis Drake, is preserved among other relics at Buckland Abbey, the seat of the Drake family in Devon. A full account of Drake is given in *The Story of the British People.*

Compare with this poem Alfred Noyes' poem, *The Admiral's Ghost.*

Page 352.—In his Hammock. Drake died on board his ship, the *Defiance,* on January 28th, 1596, and was buried at sea.

The Dons. The Spaniards. Don is a Spanish title of honour.

The great Armadas. The great fleets that at any time may threaten to attack England.

The old Trade. The fighting game.

THE FOURTH GOLDEN RULE BOOK

THE TRUE KNIGHT

Page 11. This poem sums up the characteristics of the true knight, one who is willing to give himself up with heart and soul to the service of his fellows. The essential thought is of service, without counting the cost. The poem, an admirable introduction to *The Fourth Golden Rule Book,* should be studied stanza by stanza, and should be memorized. With this might be compared Wordsworth's *The Happy Warrior.*

Page 11.—In their own Despite. In spite of themselves; even when they do not wish to be saved.

Sworn Knight. One who has taken the vows of knighthood.

Doubtful. Dishonest.

Page 12.—Unequal Laws. Laws that bear hardly on any portion of the community.

NOT FOR MONEY

Page 12. This selection affords an excellent opportunity to teach the lesson of real patriotism. It is all the more powerful because the story is a true one, the hero afterwards becoming one of the best of England's fighting admirals. And, in addition, the action was that of a mere boy, younger, probably, than most of the pupils in the Fourth Form. No more genuine expression of the motive that should animate the boys and girls in their relation to their country can be found than the words of the cabin-boy: "I did not do the job for the money. I did it for

the sake of the flag; and if you are satisfied, that is all I want". The last paragraph brings up the thought that it was only to be expected that the boy who was so ready to give up his life for his country should rise to the highest rank and become the leader of the fleets of England.

War with Holland. The war of 1665-67. See *The Ontario Public School History of England,* page 183.

THE LESSON OF THE FERN

Page 15. The thought of this poem is contained in the last two lines:

> So, I think, God hides some souls away,
> Sweetly to surprise us the last day.

We should not be too hasty in forming judgments. A life that appears insignificant and useless may have yet some purpose, which, though it may not be apparent to us, will yet appear in God's good time. Kindness and consideration are the lessons we may learn from the poem.

Page 15.—Silent Main. Quiet ocean.

Mammoth Creatures. See *Ontario High School Physical Geography.*

BEHIND TIME

Page 16. This selection illustrates by a number of concrete examples the virtues of promptness and punctuality. "Five minutes in a crisis is worth years." It should not be forgotten, however, that it is just as important to be prompt and punctual in the small affairs of life, in the performance of everyday duties, as in affairs of large moment and outstanding importance. The last sentence in the text sums up the thought of the extract.

Page 17.—Grouchy. Emanuel, Marquis de Grouchy (1766-1847) was one of the most distinguished of Napoleon's generals.

THE PARROT

Page 18. In the form of an Eastern fable this selection teaches especially the virtues of duty to parents, care of children, and charity for the weak and helpless. The unselfishness and consideration of the Parrot-King is in strong contrast to the selfishness and ingratitude of the remainder of the flock. The generous spirit displayed by the Brahmin should also be noted, and his recognition of the virtues displayed by the Parrot-King.

Page 18.—The Buddha. The founder of Buddhism, one of the chief religions of India.

Re-born. One of the leading doctrines of Buddhism is the belief in the transmigration of souls, that is, that when one dies the soul at once takes up its abode in some other living organism, and this process is continued till nirvâna, or an absolute release from existence, is attained.

Page 20.—The Brahmin. A member of the priestly, or sacred, caste of India.

A RECKONING

Page 22. The events of the Great War which began in 1914 have borne out the prophecy in this poem; there is filial devotion among nations as among individuals.

> For they who battle with England
> Must war with a Mother's sons.

Page 22.—Rodney. George, Lord Rodney (1719-1792) was one of the most famous of the British naval

commanders. See *The Ontario Public School History of England,* p. 235.

KING ROBERT OF SICILY

Page 23. The lesson of this celebrated old story is contained in the words: "He hath put down the mighty from their seat, and hath exalted the humble and meek". In his pride, which had increased with the growth of his fame, the king was unwilling to bend the knee even to Heaven itself. The lesson taught him was a sharp one, but was very salutary: "All power comes from God". The haughtiness of the king, his intolerance, his impatience, his bad temper, are all the result of his foolish and misplaced pride. When he learns the lessons of humility and meekness, of kindness and consideration for others, of sacrificing himself to benefit his fellows, he is forgiven and again becomes king. The results of the beneficent rule of the angel are well worth pointing out somewhat at length.

In connection with this lesson, Longfellow's poem, *King Robert of Sicily,* should be read.

Page 23.—VESPERS. The evening service of the church.

MAGNIFICAT. The song of the Virgin Mary which for centuries has formed a part of the evening service. See St. Luke i. 46. It is so called because it commences with this word in the Latin version.

PRINCE MAGHA

Page 30. Many virtues are dwelt upon in this fanciful old Eastern tale; those upon which the Prince and his followers laid the greatest stress—"The Five Commandments" of the first paragraph—are given in the para-

graph before the last. But perhaps the main thought of the story is that we should continue to do all the good we can, no matter what the immediate consequences may be to ourselves, feeling certain that the right will conquer in the end. The pupils might enumerate the qualities of Magha by which he overcame the malice of the headman and won the approval of the king.

Page 30.—Brahmin. See page 164.

Village Headman. In India the ruler of a village is known as the headman.

PROGRESS

Page 32. The four stanzas in the text form part of a poem written in the time of the first railways, while they were as yet objects of wonder and curiosity. The thought is that, while the achievements of the mind of man may seem incredible, it is our duty to make the best use of what we at present have, letting the future, with its wonders, take care of itself. The last stanza hints at endless possibilities of progress.

A STRONG BODY AND A HEALTHY MIND

Page 33. The lesson of this selection is the duty we owe to ourselves to take care of our bodies, more especially in the way of out-of-door exercise, as the best guarantee of a robust and healthy mind.

Scott's vigorous health, due to such exercise, enabled him to accomplish prodigious tasks. His chivalrous payment of the debt is a fine example of courage, rugged honesty, and high ideals of duty.

All pupils of the Fourth Form should make themselves familiar with the life of Sir Walter Scott, the story of which is hardly surpassed in interest by any of his novels.

LOUIS PASTEUR

Page 35. This selection deals with the importance of fighting the disease germs which surround us everywhere and which, unless conquered, will do inestimable damage. See "The Children's Army", on page 25 of *The Second Golden Rule Book*, and "The Besieged City" on page 139 of *The Third Golden Rule Book*.

A further thought is brought in at the end of the selection: "Some of the least things in life are the most important". The value of recognizing this statement as a fact cannot be over-estimated, either on its practical or on its ethical side.

Louis Pasteur (1822-1895) was a celebrated French chemist, whose distinguishing characteristics were his quick and exact powers of observation and his patience in research. "Throughout his life, and to the very end 'work' was his constant inspiration."

In a newspaper ballot taken a few years ago as to who was the greatest Frenchman, Pasteur received the highest vote. This marked a change in French standards of greatness from the days when Napoleon stood first in esteem.

CHEERY PEOPLE

Page 36. This selection is a glorification of cheerfulness and the virtues from which it springs. Each paragraph should be carefully studied and applied by both teacher and pupils. Cheerfulness in the school-room is a positive virtue, the value of which cannot be over-estimated. A good exercise would be to recast this selection, by substituting the title "Grumpy Persons", or "Discontented Persons", and keeping the thought as nearly parallel as possible; the thorough appreciation of the contrast would materially strengthen the impression.

A SONG

Page 39. This poem is a cheery song of encouragement from one who always looks on the bright side of things. It should be read in conjunction with the preceding selection "Cheery People", on page 36. There is no use being anything but cheerful, as even when the skies are dark and drear, something in nature is rejoicing.

Page 39.—SOMETHING SINGS. Ralph Waldo Emerson well expresses this thought:

> Let me go where'er I will
> I hear a sky-born music still:
> It is not only in the rose,
> It is not only in the bird,
> Not only where the rainbow glows,
> Nor in the song of woman heard,
> But in the darkest, meanest things
> There alway, alway, something sings.

THE HIGH COURT OF INQUIRY

Page 40. The evil exposed in this selection is that of boasting and exaggeration, not lying, in the sense in which we usually understand it. That the bad habit into which Arthur had fallen was not vicious in intent is shown by the manly way in which he owns his fault, by his humility, and his entire freedom from revengeful thoughts; the sense of justice was evidently strong in the boy. The selection, if carefully handled, should prove one of the most valuable in the book.

THE CURATE AND THE MULBERRY TREE

Page 45. This poem was included in *The Fourth Golden Rule Book* mainly on account of its humorous ele-

ment, but the writer had a distinct purpose in view. The story is a favourite subject of the poets of the Middle Ages. In one version the moral is drawn: "Now by this little story we may learn that the prudent man does not cry aloud all he may think in his heart, since by so doing many a one has suffered loss and shame, as we may see by this fable of the curate and the mulberries". See *Aucassin and Nicolette and Other Mediæval Romances and Legends,* translated by Eugene Mason in EVERYMAN'S LIBRARY (Dent).

Curate here means the parish priest who has a *cure,* or care, of souls.

Page 46.—FOND. Foolish—an old meaning.

GOOD-WILL

Page 46. This is one of the quite numerous purely didactic selections scattered throughout *The Fourth Golden Rule Book.* The title exactly expresses the central idea which the author seeks to impress. Thoroughness, interest, honesty, industry, earnestness, diligence, these and many more virtues which help towards the achievement of success in the best sense of the term are all summed up in the one word—good-will. The selection should be carefully studied paragraph by paragraph. It is filled with the things that boys and girls, on leaving school either for home life or for a business career, should realize to the fullest degree.

HENRY HUDSON

Page 49. Practically all that is known of Henry Hudson is related in the text. The *Dictionary of National Biography,* in summing up his career, says: "What Hudson did was to show, in four several voyages, that the passage to Cathay was certainly not the simple thing that it had

been represented; that there was no strait through the continent of North America in a low latitude, and that if there was one in a high latitude it could scarcely be of any practical value. . . He was a bold, energetic, and able man, zealous in the cause to which he had devoted himself, though prevented by cruel fortune from achieving any distinct success".

Henry Hudson was one of the pioneers in Arctic discovery, and had all the qualities that distinguished these hardy sailors The courage they showed in braving the dangers of the far northern seas was the same kind of courage shown by those who have faced certain death on the battlefield. They had, in a high degree, the qualities of determination and perseverance, without which they could have accomplished but little; also, the qualities of leadership, which made their men follow wherever they led. "Columbus", on page 157 of *The Fourth Golden Rule Book,* illustrates the several points brought out in the character of Henry Hudson. The explorer failed in his last great effort, not through any fault of his own, but through the lack of union among his men. This last point should be specifically dwelt upon. Even the greatest efforts may prove a failure should those who are bound to give their support fail in their duty in the hour of trial.

Page 49.—THE MUSCOVY COMPANY. Muscovy was the old name of Russia.

EAST INDIA COMPANY. See *The Ontario Public School History of England,* page 160.

Page 55.—THE DISCOVERY. It can hardly be said that Hudson was the first discoverer of either the river or the bay. Both had been marked on the maps before his time. "All that can be seriously claimed for him is that he pushed his explorations further than his predecessors."

IF I WERE A VOICE

Page 56. In this poem the author imagines four voices and by means of each impresses upon us some social or civic duty. The first two stanzas deal with our duties toward our fellows, as individuals. We should persuade men to be good and to abandon their evil ways; we should visit the sorrowful and the guilty, and speak to them words of truth that will save them from despairing; we should comfort the suffering and teach them to rejoice. The second two stanzas deal more specifically with the civic duties. Kings, that is, those in authority, should consider the needs of those over whom they exercise rule; and men should be taught not to shout for liberty until they deserve to be free: only then will wrong be suppressed and the world be made glad.

THE FIRST GRENADIER

Page 57. This excellent story from the wars of the first Napoleon teaches a splendid lesson of the spirit that should animate the soldier. La Tour d'Auvergne realized to the full his own responsibility and what his emperor demanded of him. His energy, his resourcefulness, his quick-wittedness, his determination, his courage are splendidly brought out in the selection. "The honour of France was at stake." The thought may be carried still further; a similar responsibility falls upon every one of us, soldier or civilian. The honour of our country is frequently at stake in peace as well as in war, and the duty is thrown upon each one of us to defend that honour to the end. An excellent chance is here afforded to impress the importance of a proper civic spirit.

LETTER TO A SCHOOL-BOY

Page 61. This selection illustrates admirably the operation of the social virtues as applied to the school-room, and by inference to the wider life of the home and the community. It should be read paragraph by paragraph and studied carefully. The father has noticed several faults in his son, which, if persisted in, will render his life at school miserable and will prove a detriment throughout his whole career. As the boy is, so will the man be. By contrast with the faults in his son, Hazlitt insists on the virtues of kindliness, consideration for others, unselfishness, fellowship, modesty, cheerfulness, good sense, and good temper. The teaching should lead up to the thought in the last paragraph: "Remember always that you are but one among others, and you can hardly mistake your place in society". The writer of the letter, William Hazlitt (1778-1830), was a celebrated English essayist.

THE GREAT HORSEMAN

Page 64. It is not advisable to push the thought of this somewhat fanciful Eastern tale too far. The chief lessons are those of the duties of hospitality and gratitude for a kindness done. In a lesser degree the thought of love of country may be brought out, as well as the virtues of kindliness and generosity.

THIS CANADA OF OURS

Page 66. This poem is one of the numerous patriotic selections scattered throughout *The Golden Rule Books*. It strikes strongly the imperial note and insists on the duty of Canadians to guard by every means in their power their glorious heritage.

THE BOY AND THE CIGARETTE

Page 67. This selection is purely didactic, setting forth the evil effects of cigarette smoking by immature youths. The facts are carefully marshalled and should be taken up in the order in which they occur in the text. See *Ontario Public School Hygiene.*

Page 67.—Dr. Carver. A celebrated American marksman, who was accustomed to perform the most marvellous feats with both the rifle and the shot-gun.

THE PEARL

Page 69. In this selection the virtue of self-conquest is extolled above the virtues of honesty and heroism. The father's comment on each case, however, should be carefully noted. The virtue of the elder brother is more or less negative; he was not honest—merely, not dishonest. The second brother did the only thing he could possibly do and preserve his self-respect. The third brother returned good for evil, knowing full well that his enemy, if saved, would only be in a position to do him even greater injury. He conquered his desire for revenge and was met with unkindness and anger.

THE WIND THAT SHAKES THE BARLEY

Page 71. This poem is an appeal to the love of beauty in nature, with a note of regret in the "Ochone" (Alas) that the writer is far from the scenes depicted. The exquisite rhythm aids powerfully the appeal.

WHO OWNS THE MOUNTAINS?

Page 72. This selection, with its exquisite word-pictures of mountain scenery, should make a strong appeal

to the æsthetic sense of the pupils. No matter who has the legal ownership of nature's beauties, if we have "the seeing eye and the loving spirit", we can delight in and appreciate them. It should be kept in mind, however, that "The true measure is appreciation. He who loves most has most".

Page 72.—Franconia Range of Hills. In New Hampshire, part of the White Mountains.

Page 73.—Unearned Increment. A gain or increase in value that is not due to one's own exertions.

THE FATHERLAND

Page 73. This selection is one of the shortest in *The Fourth Golden Rule Book*, and yet it is one of the strongest. The definition of the *fatherland* (*la patrie*) could hardly be surpassed; it should be memorized by every pupil in the Fourth Form. What our country should mean to us, and the duty we owe to it is set forth in twenty-one lines packed full of meaning, not only to the French boy, but equally so to us in Canada.

GRACE DARLING

Page 75. The lesson of this selection is well expressed in the words of a recent writer: "Her life was short, and except for one supreme moment almost featureless. But in that supreme moment, when the tempest was raging and poor souls were perishing, she flung aside all her natural fears, and faced the terrors of the cruel rock and hungry wave without flinching. She had no *thought for herself* in that hour, and so it comes to pass that as long as the story of a noble deed can stir human pulses and touch human hearts men and women will keep her memory green".

This heroic rescue was soon noised abroad and awakened the most intense interest in England. A public subscription was started, with the result that Grace was presented with the sum of £700. The Royal Humane Society forwarded her a vote of thanks and the President presented her with a silver teapot. The Royal National Institution for the Preservation of Life from Shipwreck voted her a silver medal. The Glasgow Humane Society also sent her an honorary medal with the inscription: "Presented by the Glasgow Humane Society to Miss Grace Horsley Darling, in admiration of her dauntless and heroic conduct in saving (along with her father) the lives of nine persons from the wreck of the *Forfarshire* steamer, 7th September, 1838".

Interesting accounts of Grace Darling are given in *Heroines,* in THE CHILDREN'S LIBRARY (Doubleday, Page & Co.), and in *Stories of Famous Men and Women* (Nelson and Sons).

THE YOUTH OF GEORGE STEPHENSON

Page 78. The story of the boyhood of George Stephenson contains a splendid encouragement for every pupil in our schools. He had a worthy ambition, was fond of his work, eager to learn all that was to be known about that work, ever anxious to improve himself, patient and persevering in mastering the details of whatever was assigned him to do, always anxious to move a step ahead. The result was a thorough mastery of all he could find to do in connection with the mine, and a thorough preparation for his chosen vocation. His love of manly sports and for healthy recreation should not be forgotten, as by means of these he built up a healthy body which did not fail him in the arduous work of his later years. As a further

characteristic, his love of animals should be noted. The last sentence in the text is a capital summary of the whole selection; it is easy to imagine after that conclusion what success would attend him in the future. He became one of the most famous engineers in the world and the initial inventor of the locomotive. See *The Ontario Public School History of England,* page 266. See also "George Stephenson" in *Men Who Win,* and in *Stories of Famous Men and Women* (Nelson and Sons).

THERE'S A GOOD TIME COMING

Page 82. This selection is a song of cheery optimism, of encouragement for the future, when war shall be abolished and might shall no longer be right. It is our duty to help all we can to bring that "good time" nearer.

THE GOBLIN AND THE HUCKSTER

Page 83. This selection teaches, though the meaning is rather confused, that we should not sacrifice that which appeals to the highest and best in us for the sake of that which promises an immediate satisfaction to our lower nature. It is always best to aim at the highest and to be satisfied with nothing less. The book of poetry had a wonderful influence upon the goblin, but, because of the cravings of his physical appetite, he was unable to give himself up wholly to its mysterious power.

BOAT SONG

Page 89. This song is sung in Canto II of Sir Walter Scott's *The Lady of the Lake* by the followers of Roderigh Dhu, the chief of Clan-Alpine, on their return from a successful raid on the Lowlands.

The poem brings out admirably the pride of the Highlander in his clan and his devotion to his chief; pride of race is evident in every line. See "A Young Patriot", on page 65 of *The Third Golden Rule Book*. It was this pride and devotion that caused the Highland clans to rally to the standard of Bonnie Prince Charlie in 1745—an action which resulted in the breaking up of the clan system in Scotland. See *Ontario High School History of England*, page 218.

Page 89.—Ever-green Pine. The emblem of Clan-Alpine, a branch of the Macgregors, was the pine.

Bourgeon. Bud.

Roderigh, etc. Black Roderigh, the descendant of Alpine. Kenneth McAlpine, from whom many of the Highland clans claim descent, was one of the ancient kings of Scotland.

Beltane. The first day of May. On that day an ancient Celtic festival to the sun was celebrated by kindling fires on the tops of hills, ceremonial dances, etc.

Menteith. The district adjoining the River Teith, in the southwestern part of Perthshire.

Breadalbane. The district north of Loch Lomond.

Glen Fruin. This and the places named in the next two lines were the scenes of bloody combats between the Highland clans.

Leven-glen. The valley of the River Leven.

Saxon. Lowland Scotch.

THE NEWFOUNDLAND DOG'S REVENGE

Page 90. The title of this excellent selection indicates that the main stress should be laid on the duty of forgiveness of injuries. See "Coals of Fire", on page 108 of *The Third Golden Rule Book* and "Seringapatam", on

page 355 of *The Fourth Golden Rule Book*. The lesson is impressed by the contrition of the captain for his cruelty, and his sincere repentance for the evil he had done. Incidental to this should be brought out the duty of kindness to animals, and the evil effects of giving way to a fit of ill-temper. See "Beautiful Joe", on page 240 of *The Third Golden Rule Book*. The strong attachment existing between the dog and the man, and the reason for this, as well as the heroism of both, should be carefully noted.

Page 90.—GOLDSMITH. Oliver Goldsmith, the author of *The Vicar of Wakefield, The Deserted Village,* etc.

JAFFAR

Page 94. This selection deals with the virtue of gratitude. Mondeer owed everything he had to Jaffar, and was ready to face death itself rather than obey the commands of a tyrant who forbade him even to speak the name of his friend. He had the courage, both moral and physical, to refuse to remain silent, when that silence might be construed into ingratitude toward one who had befriended him. The reason for the tyrannical action of the Sultan might be glanced at, as might also the effect of a noble action on a man otherwise impervious to what is right and just.

Haroun Alraschid (766-806) was one of the most celebrated of the caliphs of Bagdad. A large part of his success both in conquest and government was due to the Barmecides, the sons of Barmek, his grand vizier being Yahya, the grandson of the founder of the family. But Haroun became suspicious of the Barmecides and resolved to get rid of them. This resolve was carried out with true oriental barbarity, only a single member of the family escaping the general massacre. From this time the glory

and greatness of Haroun declined, and six years later he died. He is best known to us as the hero of many of the stories in *The Arabian Nights' Entertainments.*

Page 94.—JAFFAR. The name is usually spelled Jaafer. He was the son of the grand vizier, Yahya, and perished in the general massacre of the Barmecides. There was so much popular indignation at the massacre of the Barmecides that Haroun was compelled to remove his residence from Bagdad.

ARABY AND PERSIA. The caliphs of Bagdad were the rulers over Arabia and Persia.

Page 95.—BAGDAD. The city, founded about 762, is situated on both banks of the Tigris River. See Lord Tennyson's *Recollections of the Arabian Nights.*

THE TREMBLERS. The inference is that soldiers were guarding the spot where once had stood the home of Jaffar.

SCIMITAR. A curved Persian sword.

CALIPH. The title of the sultan.

DELICIOUS TEARS. So comforted him that he could again weep.

THE TARTAR'S DIADEM. The crown of the Mohammedan ruler.

THE HEROINE OF NANCY

Page 96. The outstanding lesson in this selection is, of course, the courage, devotion, and self-sacrifice displayed by the young girl in her efforts to save the life of her father. No finer instance of filial love can be found. Equally admirable is the conduct of the father in his determination not to allow his daughter to give up her young life for his sake. There are many other important points which may be touched upon: the strong patriotism of the governor, his personal courage, and his fidelity to the

trust reposed in him; the heroism of Télésile in encouraging the citizens to resist the invader to the bitter end; the love of the citizens for their country and their willingness to die for the leader whom they loved and honoured for his kindness and goodness; the brutal and tyrannical actions of Charles and the effect upon him of the conduct of the young girl, the governor, and the people of the city.

Page 96.—CHARLES THE BOLD (1433-1477). He became Duke in 1467, and in the next year married Margaret, the sister of Edward IV, king of England. He is fully described, together with his great contemporary and opponent, Louis XI of France, in Sir Walter Scott's *Quentin Durward.*

NANCY. On the left bank of the river Meurthe, about thirty-five miles south of Metz. This town is about fifty-four miles from Paris, and was besieged by Charles.

WORK

Page 102. This selection teaches the dignity of labour; also, that labour gives happiness when we are at work, and brings contentment when it is time to rest.

THE MOB

Page 103. This selection deals with such important virtues as obedience, order, self-control, and common-sense. Mob rule is a danger ever present in the life of the school and in the life of the community. The examples in the text are appropriate and striking, dealing as they do with typical cases of mob rule and its consequences: soldiers in battle; an alarm of fire in school; a flock of sheep; a frightened horse; horses stampeded on the prairie; the victim of the cholera riots; the boy who went with his

companions to steal the apples. This boy, like the man who was told to kill the priest, would not do alone what he was willing to do along with others; but that does not excuse either the boy or the man. The whole selection should be most carefully studied, the examples being analysed one by one.

THE BLIND MAN AND THE TALKING DOG

Page 109. There are many lessons in this selection, but the main thought is contained in a sentence in the last paragraph: "With a selfish and imperious temper happiness never dwells". Everything in the text leads up to this thought. The best guarantee of a happy life is kindness, unselfishness, and consideration for others. Note also that the same spirit and temper which animated the boy controlled him also as a man; he was selfish, inconsiderate, and discontented to the end, because he had never tried to correct his faults. The kindness and sympathy of the gentle Aldegunda should be touched upon, as should also the faithfulness of the dog who died upon his poor helpless master's grave.

Page 109.—FORTUNE. Fortuna was worshipped as a goddess among the ancients. She is sometimes represented as blind.

LOVE. Among the ancients, the god of love was generally represented as blind.

NOW

Page 114. This selection expresses in beautiful words the thought of the adage: "Never put off till to-morrow what you can do to-day". Each man has his work to do; do not worry about the future; disregard the past; act

now, while you have the opportunity. A good companion poem is Longfellow's "Psalm of Life". See also "Opportunity", on page 298 of *The Fourth Golden Rule Book.*

Page 114.—BUCKLED THEIR ARMOUR. Got ready for the conflict.

STERN TO-DAY. Stern, because the struggle is to be faced now.

AIRY FORTRESS. A fortress which has no existence except in the imagination.

VAIN REGRET. Useless brooding over past mistakes.

GEIRALD

Page 115. In the story as related in the text, Geirald is credited with many virtues—prudence, good sense, thriftiness, and generosity—but his conceit, his selfishness, and his cowardice spoiled all these good qualities and resulted in his ruin. His desire to win the applause of the people and to reap all the benefits for himself led to untruthfulness, inconsiderateness, and disloyalty towards his friend. His very success in deception made his fall all the more terrible. The selection is entitled by the author *Geirald the Coward,* the thought being that the vice of cowardice is responsible for Geirald's ill deeds. With him is contrasted throughout, Rosald—brave, considerate, modest, unselfish, and loyal—who at last wins the success which invariably attends the possessor of virtues such as these.

LAURA SECORD

Page 126. The story of Laura Secord is one of the most familiar in the annals of Canada. The whole story furnishes an instance of the higher qualities called forth by means of war. The delicately nurtured woman was not

afraid at the call of her country to face the risk of capture, the unknown dangers of the woods, the horror of the Indians, in order to carry the message that might save her countrymen. The study of this selection should lead up to the last stanza and the emphasis be placed on this.

Good sketches of Laura Secord are given in *Brief Biographies Supplementing Canadian History* by J. O. Miller (Copp) and in *Heroines of Canadian History* by W. S. Herrington (Briggs).

SAMUEL JOHNSON

Page 128. The lesson of this selection comes with very much greater effect when it is remembered that the story is a true one, and that it is an actual incident in the life of a man who was perhaps the most powerful individual force of his time. In his youth the great Dr. Johnson had been guilty of selfishness, disobedience, disrespect, and lack of filial duty towards his poor sick father. These were the direct results of his obstinacy, his stubborn pride, and his violent temper, but in spite of these faults he had much that was good in him, and he never ceased during his life to recall the incident with bitter regret. The last paragraph in the text sums up the thought of the story, and this should be carefully studied. "By thus expressing his deep repentance and humiliation of heart, he hoped to gain peace of conscience and the forgiveness of God." The whole story impresses with tremendous effect the lesson of respect for and duty to parents.

Page 129.—Scrofulous Humour. Known as the King's Evil. It was supposed to be curable by the touch of one of royal blood.

Page 131.—An Academy. For a time Johnson conducted this school, but it was not a success.

Page 134.—Mr. Boswell. James Boswell (1740-1795), a Scottish lawyer, was the friend and biographer of Dr. Johnson.

BRITONS BEYOND THE SEAS

Page 135. This splendidly stirring poem expresses the love of the Britons beyond the seas for the land which gave either them or their fathers birth. They have a great mission to fulfil, a great purpose to carry out in the new lands, but ever the thoughts turn back in love and devotion to the dear old land across the seas. Ever they in the new land and they in the old will work together for the bridging over of social gulfs and for the peace of the world, ultimately formed into a single state, and all united in carrying out the high destiny which God has planned for them. This poem should certainly be memorized by the pupils.

Page 136.—Truant—Gypsy. Wanderers over the earth and the sea.

Cold gray Abbey. Westminster Abbey, where many of the nation's great ones are buried.

Page 137.—A Rede. A knowledge.

In her Need. The case of Belgium in the great European war is in point.

Page 138.—Weal. . . Fate. The poet has in mind the process of weaving; the weal (welfare) of our own country is the warp, and the strands of Fate (the Empire's Providential destiny) is the woof.

One Gleam. One high ideal. The expression is suggested, no doubt, by Tennyson's "Follow the gleam", in his poem, *Merlin and the Gleam.*

Shakespeare's Tongue. The English language.

Nelson's Heart. Dauntless courage.

FATHER MATHEW

Page 138. This selection shows what may be accomplished by a man who devotes himself with all the enthusiasm of his nature to the furthering of a good cause. "He was not thought much of as a scholar, nor at first as a preacher; but *he had a warm heart and every one liked him.*" He became convinced that intemperance was ruining Ireland, and he set himself to combat the evil. His sympathy, his earnestness, his enthusiasm, and his whole-hearted love for his fellows soon had their natural result. The whole selection is an extremely powerful lesson on the evils of intemperance, but the main stress in the teaching should be laid on the unselfish devotion of Father Mathew to what he considered to be for the best interests of his countrymen. It should also be noted that his sympathy was not manifested in words only, but by deeds of love and self-sacrifice.

COURAGE IN THE USE OF TALENT

Page 141. This selection teaches the lesson of confidence in one's self, which must be carefully distinguished from self-conceit.

THE FOUR-LEAVED SHAMROCK

Page 142. This selection teaches the lesson of sympathy and kindliness of heart toward our fellows, whether in the school, the home, or the community. Our duty is to lighten the sorrows and soothe the afflictions of all those with whom we come in contact. A four-leaved shamrock was always looked upon as a "fairy-flower", and as such would be a panacea for all ills. It is so regarded in this poem.

For an account of the adoption of the shamrock as the emblem of Ireland, see *Myths and Legends of Flowers, Trees, Fruits, and Plants* (Lippincott).

Page 142.—Magic Mite. The magic power which the possession of the little shamrock bestows.

Page 143.—Faithful Dove. See Genesis viii. 7-16.

THE STORY OF THE CHAMELEON

Page 143. This selection teaches us to be modest and temperate in the expression of opinions. There may always be another side that we have not seen, as in the story of the shield which had a gold and a silver side.

THE HOUSE BY THE SIDE OF THE ROAD

Page 144. In this selection the lesson of the brotherhood of man is taught—the duty that we owe to our fellow men. We should not live apart from them, even if they be foolish or wicked; we should not make light of their efforts, humble and even futile though these efforts may be; but we should live with them, sharing their joys and sorrows, recognizing that they have the same natures, the same strengths and weaknesses as we have ourselves. Kindliness, generosity, unselfishness, the desire to do good, are the prime requisites for a life that is to be of service to our fellows.

FRANZ ABT

Page 146. This exquisitely beautiful story contains a strong appeal to the æsthetic feelings of the pupil. It should be read rather than studied in detail; to analyse it is merely to spoil it.

Franz Abt (1819-1885) was a German song-writer. He composed *When the Swallows Homeward Fly,* and other songs that are widely popular.

SOWING AND REAPING

Page 150. This selection is a call to action, to do all the good we can in the immediate present, not to become weary in well-doing, and to trust to the future for the harvest that is bound to come. It is another poem dealing with the duties we owe to our fellow men. Compare "The House by the Side of the Road", on page 144 of *The Fourth Golden Rule Book*.

PURITY OF CHARACTER

Page 151. A beautiful selection which requires no further comment than the title at its head. The summing up is found in the last paragraph in the text.

FIND A WAY OR MAKE IT

Page 152. This selection teaches the virtue of determination. No matter what our ambition may be there is no way to realize it but by the exercise of a courageous effort. Compare the example of William Cobbett as related on page 156 of *The Fourth Golden Rule Book*. This is a poem worthy of being memorized.

Page 152.—Imperial Day. The period at which Rome had reached the height of its power and dominion.

The Castle. Any castle will do; the idea is merely symbolical.

Her Path. The path that leads to fame is difficult to travel.

Shining Throne. Metaphorical, for the reward of effort.

Royal Road. Road in which there are no difficulties.

Peer. The one of noble birth and high position.

Page 153.—Helicon. A mountain in ancient Greece. It was sacred to the Muses—the nine goddesses who presided over music, poetry, the fine arts, etc. The celebrated fountain of the Muses—*Hippocrene*—had its origin in this mountain.

TRUE HEROISM

Page 153. In this selection physical courage as displayed in war is contrasted with the moral courage that battles without ceasing against a besetting sin. It is not to be understood that the former is undervalued, but it is even nobler to war against the foes within, to conquer our baser selves.

INDUSTRY

Page 154. In this selection Lord Avebury, better known as Sir John Lubbock, discusses the high value of industry in regard to the health both of the body and of the mind. "*The* great element of success and happiness in life is the capacity for honest, solid work", and this carries with it many other virtues: unselfishness, kindness, patience, perseverance, determination, thoroughness, and even economy. The advice is all the more valuable coming from a man of the business capacity and intellectual power of Lord Avebury. The opinions expressed by the other famous writers and workers mentioned in the text should be carefully noted. The selection should be carefully studied. Compare "Find a Way, or Make It", on page 152 of *The Fourth Golden Rule Book*.

Page 154.—Pietro de' Medici. Pietro II (1471-1503) was the eldest son of Lorenzo the Magnificent, Prince of Florence. During his rule the greatness and magnificence that Florence had enjoyed under his father declined.

MICHAEL ANGELO. Michelangelo Buonarotti (1475-1564) was the celebrated Italian painter, sculptor, and architect. He was encouraged in his work both by Lorenzo the Magnificent and by his son, Pietro II. In 1546 he was appointed architect of the Cathedral of St. Peter at Rome, and devoted the remainder of his life to his work on that great church, although it was not completed until long after his death.

Page 155.—SENECA. Lucius Annæus Seneca (2 B.C.-65 A.D.) was one of the most famous of the Roman philosophers.

CICERO. Marcus Tullius Cicero (106 B.C.-43 B.C.) was a celebrated Roman statesman, orator, and philosopher. He was killed by the soldiers of Mark Anthony in 43 B.C. See *Ontario High School Ancient History.*

DR. JOHNSON. See page 128, *The Fourth Golden Rule Book.*

HEZEKIAH. See 2 Chronicles xxxi. 21.

Page 156.—PRESIDENT DWIGHT. Timothy Dwight (1752-1817) was president of Yale University, situated in New Haven, Connecticut.

COBBETT. William Cobbett (1762-1835) was the son of an English farmer, and, in 1832, was elected to Parliament. He was the author of many popular works. His *Grammar of the English Language* was published in 1818. The whole career of Cobbett is a splendid example of "persistent industry in the face of obstacles".

COLUMBUS

Page 157. In this poem the author has seized upon the outstanding characteristics of the great explorer—his dauntless courage and indomitable determination—and

has made them the theme of his verse. Columbus believed in himself and in his project, hence his perseverance in the face of all opposition and his courage in grappling with difficulties that would have appalled a weaker man.

GATES OF HERCULES. These were in ancient times known as Calpe and Abyla, and in modern times as the Rock of Gibraltar, in Spain, and Ceuta, a town and promontory on the coast of Morocco, opposite Gibraltar.

GHOST OF SHORES. Not the least sign of land.

BLANCHED. Pale with fear.

NOT EVEN GOD. An expression of loneliness. Samuel Taylor Coleridge in *The Ancient Mariner* has a similar thought:

> O Wedding-Guest! this soul hath been
> Alone on a wide, wide sea:
> So lonely 'twas, that God himself
> Scarce seemèd there to be.

Page 159.—DREAD. Dreaded.

SHOWS HIS TEETH. Lord Tennyson says: "I have known an old fish-wife, who had lost two sons at sea, clench her fist at the advancing tide on a stormy day, and cry out, 'Ay! roar, do! how I hates to see thee show thy white teeth'".

A LIGHT. The light was seen at two o'clock in the morning of Friday, October 12th, 1492, ten weeks from the time the expedition had left Palos.

STARLIT FLAG. There is probably a reference here to the flag of the United States, which bears as many stars as there are States in the Union.

TIME'S BURST OF DAWN. The beginnings of the great nations of the New World.

GENERAL HAVELOCK

Page 160. This selection is intended to teach the lesson that a worthy ambition will in the end be realized if patience, perseverance, and determination are exercised. Havelock had set his heart on being a soldier, and throughout all the trials and bitter disappointments of his career he kept his goal steadily in view. It is not to be understood that he wished to become a great soldier merely as such, but because it would give him the greater opportunity to serve his country. The heroism and the personal courage of the man should also be noted. It would be well also to draw attention to the fact that, when his great opportunity came, Havelock was ready for it by the thorough self-discipline and training that he had undergone. See "Industry", on page 154 of *The Fourth Golden Rule Book*.

In Mutiny. See *The Ontario Public School History of England,* page 274.

Sepoys. Native soldiers in the service of the East India Company. They were regulars trained under European soldiers.

The Shout of Welcome. Tennyson's stirring poem, *The Defence of Lucknow,* might well be read in this connection.

Page 162.—Name shines bright. A recent writer says: "The countrymen of Havelock were not without consolation. To the last their favourite hero nobly did his duty; and when he was borne down by disease in the hour of deliverance, he died the death of the righteous. Such a man can hardly have lived without exercising influence over his generation; and, if Englishmen pursuing Havelock's profession profit by his example and follow in his

steps, England will be in no danger of any degeneracy in the spirit of her heroes". Havelock was a deeply religious man.

WHANG, THE MILLER

Page 162. The principal lessons in this selection are the evils of envy and avarice, and by contrast, the blessings of industry and contentment. The road to material success follows the paths of patience, industry, economy, and frugality. In these days when so many people are anxious to get rich very quickly, without being very particular as to the means adopted, this lesson comes with peculiar force. In this connection special attention might be called to the evils of gambling, the obtaining of that for which one does not work, for which one does not give any value in return. Compare "Industry", on page 154 of *The Fourth Golden Rule Book*.

THE LION AND THE CUB

Page 166.—Conversation. The company he kept. value of good sense and modesty. It was not so much that the cub fell into bad company, as that his love of admiration led him into the companionship of fools and caused him to judge himself by their standards. It never pays to listen to flattery; only the opinions of the wise are of any value.

Page 166.—Conversation. The company he kept.

Page 167.—Our Senate. The governing body among the asses.

THE DEATH OF SOCRATES

Page 167. In 400 B.C. Socrates was accused by his enemies of "corrupting the Athenian youth, of making

innovations in the religion of the Greeks, and ridiculing the many gods whom the Athenians worshipped. He was found guilty by prejudiced judges, who were still further incensed against him by his calm and heroic demeanour, and he was sentenced to die by drinking hemlock. See *Ontario High School Ancient History.*

The picture presented by Socrates in the first part is in itself very attractive and very noble, but it should be used to lead up to the brief description of the trial and death of Socrates, the way in which, conscious that he was in the right, he faced his judges and met his death. The whole picture is one of the grandest, as well as one of the saddest in history. It shows how a man who has spent his whole life in the pursuit of everything that was high and pure and noble could face even an unjust doom with calmness and sincerity, with peace and contentment at his heart. The whole selection is keyed very high and should be handled very carefully so as to deepen the impression which a mere reading should produce.

Page 167.—Pericles. The celebrated Athenian statesman, orator, and patriot. See *Ontario High School Ancient History.*

Page 168.—His great Friend. Plato, the most famous of his disciples.

On Friendship. The whole discussion is found in the *Lysis* of Plato.

Page 170.—Plato. Plato (428 B.C.—347 B.C.) was the greatest of the Greek philosophers. After the death of Socrates he opened a school of philosophy at Athens. Most of his writings are still extant.

That wonderful Defence. To be found in Plato's *Apology for Socrates.*

CAREFULLY TOLD. In the *Phaedo.* It concludes as follows: "This was the end of our friend, a man as we may say, the best of all his time that we have known, and moreover the most wise and just".

ONE GOOD TURN DESERVES ANOTHER

Page 171. This rather peculiar story is intended to teach the lesson indicated in the title. It shows the virtue of gratitude, generosity, economy, thoughtfulness for others, and, above all, of justice. Incidentally, we may obtain from the selection that we generally get in this world what we deserve.

Page 171.—BENARES. One of the most ancient cities in India, situated on the Ganges about 300 miles from Calcutta.

QUIET WORK

Page 172. From this sonnet we may draw the lesson that great work is not necessarily accompanied by noise and turmoil, that, like nature, we may accomplish much in quiet and repose. In contrast to her destructive forces, such as earthquakes and volcanoes, the beneficent operations of nature—changes of season, alternations of day and night, etc.—go on quietly. This fact Addison had in mind, no doubt, when he wrote the lines:

> What though, in solemn silence, all
> Move round the dark terrestrial ball!

See page 187 of *The Fourth Golden Rule Book.*

SLEEP

Page 173. This is a selection dealing with the care of the body as affecting the physical life, and, as a conse-

quence, strongly influencing both our intellectual and our moral wellbeing. The importance of sleep in this connection can hardly be over-estimated. The remark of Sancho Panza: "God bless the man who first invented sleep!" even if it is a humorous perversion, is eminently just. See *Ontario Public School Hygiene.*

THE MIRACULOUS PITCHER

Page 174. This selection is very freely adapted from *A Wonder-Book for Girls and Boys* by Nathaniel Hawthorne, and the story, as told, differs in some degree from the Greek legend.

In the selection, the kindliness and hospitality of the aged couple are contrasted with the discourtesy and selfishness of the villagers. It is to be noted that both the virtues and the vices exercised are spontaneous, and proceed from the natures of those who exhibit them. The two visitors were the gods, Zeus and Hermes, or, to give them their Roman names, Jupiter and Mercury. They appeared to be but ordinary travellers, yet Philemon and Baucis treated them with kindliness, generosity, and courtesy; they were looking for no reward; they did not even think that there was anything out of the way in their simple actions; it was natural for them to act as they did. Had the villagers known who their visitors really were, they would have exerted themselves to serve them; but, not knowing, they let their natural churlishness and selfishness have full sway and accordingly suffered the consequences. The simple request of the old people should be noted and also the beautiful end to their homely, kindly, useful lives.

SALUTATION OF THE DAWN

Page 183. The thought of this selection is expressed in the line "Look well, therefore, to this day!" It is the present that is important. Never mind the past; let the future take care of itself; live and work in the present. Compare "Now", on page 114 of *The Fourth Golden Rule Book*. Compare also "To-day", on page 1 of the *Ontario Third Reader*.

ANTONIO CANOVA

Page 184. The intention of the writer of this selection is to lead up to the lesson in the last two lines: "The willingness of the boy to be helpful in the kitchen opened the way for a successful and illustrious career". It was not with any thought in his mind that he might attract the attention of the great nobleman that he carved the lion, but merely that he might help a fellow servant in distress. His kindness of heart and willingness to serve brought their own reward.

Page 184.—Asolo. A small town in Italy, among the Venetian Alps.

Carrara. A city of Italy, in a valley of the Appenines, famous for its marble quarries.

Page 186.—Torello. This should be "Toretto".

THE SPACIOUS FIRMAMENT ON HIGH

Page 187. This beautiful hymn is a paraphrase of Psalm xix. 1-4. Addison says in introducing the verses: "As such a bold and sublime manner of thinking furnishes very noble matter for an ode, the reader may see it wrought into the following one". The hymn enumerates the various wonders of the universe, and sings a song of faith in a Divine Creator: "The hand that made us is divine".

Page 167.—Great Original proclaim. "All creation is a revelation of God, but the heavens in their vastness, splendour, order, and mystery are the most impressive reflections of His greatness and majesty. The simplest observer can read the message; but how much more emphatic and significant has it become through the discoveries of modern astronomy."

Wondrous Tale. A. F. Kirkpatrick in "The Book of Psalms", in *The Cambridge Bible for Schools and Colleges* (Cambridge Press) says: "This proclamation is continuous and unceasing. Each day, each night, hands on the message to its successor. Day and night are mentioned separately, for each has a special message intrusted to it; the day tells of splendour, power, beneficence; the night tells of vastness, order, mystery, beauty, repose. They are like the two parts of a choir chanting forth alternately the praises of God".

Page 188.—Reason's Ear. Addison notes: "Aristotle says that should a man live underground and there converse with works of art and mechanism, and should afterwards be brought up into the open day, and see the several glories of the heavens and earth, he would immediately pronounce them the works of such a being as we define God to be".

THE STORY OF CORDELIA

Page 188. The story told in the selection is really that of Lear and his three daughters, but the title demands that the thought be centred around Cordelia and her love for her father, a love which was not shown by words but by deeds. The teaching should centre around the duty we owe to our parents. This may be illustrated not only by the devoted love of Cordelia, but conversely by the insincerity, lying, flattery, unkindness, disrespect, selfishness,

and ingratitude of Regan and Goneril. The lessons of loyalty and real respect are finely brought out in the case of the Earl of Kent, as is also the duty of having the courage of one's convictions. Perhaps also the foolishness of listening to the tongue instead of looking at the heart, and the evil of giving away to ill-temper may be illustrated from King Lear himself. It would not be well to press a discussion as to whether Cordelia should have assured her father of her love in more glowing words; this is beside the mark.

The story, of course, is an adaptation of Shakespeare's *King Lear,* and the instances related are abridged from Charles and Mary Lamb's *Tales from Shakespeare.* The whole story should, if possible, be read in the latter book.

LADY YEARDLEY'S GUEST

Page 196. This selection is a story of Christmas. All the incidents in the poem are so arranged as to lead up to the thought in the last four lines:

> My darlings, this night, remember
> All strangers are kith and kin,—
> This night when the dear Lord's mother
> Could find no room at the inn!

The pathetic story of the Indian chief, who was willing to give up his son that he might be educated as were the white children, is but the example used to illustrate the virtue of brotherhood, a kindly, sympathetic, and helpful regard for all our fellows, not only at the Christmas season but at all times through the year. The splendid effect of a good example, as indicated by the confidence of the Indian in the wife of the governor, might also be urged.

Sir George Yeardley (1580-1627) was one of the early governors of Virginia. He was noted for the justice and kindliness of his administration, and for the fair and humane way in which he treated the Indians of the colony. "Posterity retains a grateful recollection of the man who first convened a representative assembly in the western hemisphere". His wife, Lady Yeardley, shared the esteem in which he was held by the colonists.

Page 196.—SHEETED PALL. Covering the earth as the pall covers the coffin.

YULE-LOGS. Christmas logs.

PATUXENT. A small village in Maryland, near Baltimore. The governor lived at Jamestown, Virginia.

Page 197.—A GHASTLY TERROR. It should be remembered that the incident in the text occurred in the early colonial days, when the Indians were a source of constant terror.

UNBLENCHING. Note the fine trust in the way in which she at once opens the door.

ROANOKE. One of the Indian tribes of Virginia. The Roanoke River takes its name from the tribe.

Page 198.—A MOON OF DAYS The meaning is "as long as is necessary". The Indians were accustomed to reckon time by "moons".

SPEAKING PAPER. To learn to read.

TO BE KIND. Note the idea the Indian has formed of the Christian religion, from the example set by the governor and his family.

TWO KINGS

Page 198. Throughout *The Fourth Golden Rule Book* there are a number of selections based upon Oriental stories. These are somewhat fanciful, and are by no means to be read with close attention to individual lessons taught.

Some of the virtues described, as well as the method of presenting them, appear somewhat strange to us. The main point, however, is always clear. In this selection the righteousness of the two kings is compared. The one meets evil with evil and good with good; the other not only meets the good with good, but also the evil. It is the old lesson of returning good for evil and of not doing evil that good may follow. "My king conquers anger by calmness; and the wicked by goodness; he conquers the stingy by gifts; and the speaker of lies by truth".

DELIGHTS OF READING

Page 201. In this selection Lord Avebury tells of the delights of reading, and supports his opinions by quotations from famous writers who know whereof they speak. Perhaps the whole discussion of the subject might be centred around the lines from Macaulay: "I would rather be a poor man in a garret with plenty of books than a king who did not love reading". The whole selection deals with the development of the intellectual life of the pupil, the preparation which may be made in school-days for the leisure time which most of us will have in the future, and which, unless such preparation is made, many will find it exceedingly difficult to fill up. It should be carefully studied.

Page 201.—ASCHAM. Roger Ascham (1516-1568) was one of the most learned Englishmen of his time. He was the Latin secretary of both Queen Mary and Queen Elizabeth, and was also tutor to the latter. His best remembered book is *The Schoolmaster.*

LADY JANE GREY. See *The Ontario Public School History of England,* pp. 130 and 133.

PLATO. See page 193.

THE DEATH OF SOCRATES. See page 192.

Page 202.—MACAULAY. Thomas Babington Macaulay (1800-1859). See *The Ontario Public School History of England*, page 289.

GEORGE MACDONALD. George MacDonald (1824-1905), a Scottish poet and novelist.

Page 203.—SPENSER. Edmund Spenser (1553-1599) is one of the greatest of the English poets. See *The Ontario Public School History of England,* page 152.

MILTON. John Milton (1608-1674) is one of the great poets of England, and of the world. See *The Ontario Public School History of England,* pp. 174 and 210.

SONG OF THE FORGE

Page 203. This selection has very much the same thought as " Tubal Cain ", on page 11 of the *Ontario Third Reader,* although the contrast is not here made between the arts of war and peace. The usefulness of the blacksmith's art is celebrated in the production of the plough, the anchor chain, whether in peace or in war, and the sword, which, however, is to be drawn only in the cause of liberty. The last stanza is a splendid appeal to the patriot fighting in the cause of liberty and his native land. It has a very special application to the cause of the allied nations in the Great War which began in 1914.

But while oppression lifts its head,
  Or a tyrant would be lord;
Though we may thank him for the plough,
  We'll not forget the sword!

Page 205.—THE GLORIOUS NILE. The battle fought in Aboukir Bay on August 1st, 1798, between the fleet of Britain under Nelson and the French navy under Brueys,

in which the British were completely victorious. See *The Ontario Public School History of England,* page 244. See also "Casabianca", in *The Third Golden Rule Book.*

Page 206.—His Altar, etc. Compare "Marco Bozzaris", on page 376 of *The Fourth Golden Rule Book.*

Leonidas. The brave Spartan king who, with 300 men, defended the pass of Thermopylæ against the Persian hosts under Xerxes.

Marston. See *The Ontario Public School History of England,* page 171.

Fierce Crags. An allusion to the mountainous character of Switzerland and the fierce conflicts of the Swiss against the Austrians.

The Armada's Pride. See *The Ontario Public School History of England,* page 143.

THREE QUESTIONS

Page 206. In this selection everything leads up to the answers to the three questions, which are found in the two last sentences. Incidentally, we are taught the lessons of consideration for others weaker than ourselves, respect for elders, courtesy, usefulness, gratitude, prudence, mercy, and the duty of forgiving our enemies. See "Yussouf", on page 251 of *The Fourth Golden Rule Book.* The whole selection is an admirable lesson in the duties of the social life, particularly with relation to the community.

LADY CLARE

Page 211. Although Tennyson did not write this poem for any didactic purpose, yet the lessons of truth, honesty, and perfect trust are certainly outstanding in its verses. The love of Lady Clare was too tender and too strong to admit of any falsehood at its root. The fidelity of Lord Ronald also wins our admiration.

Page 211.—Blow. Bloom.
Trow. Believe.
Page 212.—For your Life. As you value your life.
Unto his Right. To what is legally his.
Page 214.—Russet. Coarse, rustic.
Dale . . . Down. By valley and hill.
Single Rose. She wore no other ornament.
Page 215.—Hard to read. Difficult to interpret.

THE FOUR WREATHS

Page 215. This selection teaches the folly and wickedness of untruthfulness and deceit. The Brahmin thought to deceive the gods as he had deceived the people; but the gods see below the surface and into the heart of man, and they were not deceived. The pain suffered by the Brahmin may be considered as remorse for his lying, from which even his friends could not relieve him, and his real repentance—it was genuine because the gods recognized it as such—secured his pardon. Note that the confession was made in public as his fault had been committed in public.

DELAY NOT

Page 217. This poem contains many suggestions for our government through life, but perhaps the most important are the warning against the waste of time, the advice to think before acting, to persevere, and to form good habits in youth, lest the growth of bad habits "make them past amending". The whole poem is a series of proverbs in verse.

Page 218.—Babel's Babes. A reference, no doubt, to evil tendencies within us, which it is wise to suppress before they have time to develop and produce confusion in our lives. See Psalm cxxxvii. 9; in a figurative sense, Babylon representing evil.

THE TWO MINERS

Page 218. This selection is another splendid example of heroism, one of the greatest of the social virtues. The two men risked their lives for the sake of two Kaffirs; they did not even know that the men were alive, but they were ready to sacrifice themselves on the chance that they might help their fellows. In comparing the heroism of the two miners with other examples of the same virtue in *The Fourth Golden Rule Book,* note that in this case it was not a sudden impulse on the part of the two men. They had to make up their mind to undertake a desperate project, requiring the utmost perseverance and determination, and they were to all intents giving up their own lives for the sake of two members of a despised race, whose lives were looked upon as of little worth. This is an excellent selection from which to teach the brotherhood of man.

RING OUT, WILD BELLS

Page 221. This selection, taken from *In Memoriam,* is a song of hopefulness for the New Year, that the evils that have marked our social and political life may disappear, and that their place may be taken by new virtues that will make this world a fairer and more beautiful place in which to live. The evils are enumerated one by one, and should be carefully studied. Note that throughout the essential brotherhood of man is insisted upon; the evils to be abolished are those which keep man apart from his brothers. The poem was written nearly three quarters of a century ago, but the prayer it expresses is just as appropriate to-day as on the day on which it was first uttered.

Page 222.—Saps. Weakens.

PARTY STRIFE. In which men strive, not for the good of the nation, but to obtain some advantage for the party to which they belong.

SWEETER MANNERS, ETC. "Manners dictated by the heart and not by the conventions of society, and laws meant to promote, not party interests, but the general good."—H. M. PERCIVAL

FALSE PRIDE. Pride of position and birth, which in its very conception is false.

CIVIC SLANDER. Scandal and backbiting.

OLD SHAPES. The doing away with all diseases which were formerly common. See "A Battle of Peace", on page 249 of *The Fourth Golden Rule Book*.

MASTER OF FATE

Page 223. If ever the life of a man taught the lessons of perseverance and courage in the face of what appeared at the time to be insuperable difficulties, that life was Henry Fawcett's. At the very beginning of his career he found himself afflicted with blindness, but he had already formed his plans, and he set himself to carry them out in spite of a handicap which would have seemed to most men impossible to overcome. He faced the world with cheerfulness and dauntless courage, asking no sympathy on account of his affliction, and finally conquered. The same qualities he had shown before the accident he afterwards exhibited; he was animated by a noble ambition, and lived an honoured and useful life. Perhaps his affliction made him more kindly and tender-hearted, for in his after work he seemed to devote all his energies toward the bettering of the condition of the people of England, and to the advocating of measures that would lead to their

advancement. It was his privilege and his duty to serve his country and he served it well. He died, in 1884, at the age of 51. He was greatly honoured during his life, and many tributes have been paid to his memory.

THE TRAVELLER BEE

Page 225. This selection shows the necessity for orderly government in a community. If there is not some one to lead, and laws to govern, there will be confusion and anarchy. It also shows that each has his part to do, and it is only by co-operation that success is attained. All this is true of the school as well as of the larger community.

A TALE OF TWO BROTHERS

Page 234. This is a beautiful story of brotherly love, in which the love of the brothers is not confined to words, but expresses itself in deeds of kindness, self-sacrifice, and devotion, all the stronger because done in secret and without thought of reward. The proper feeling which should exist in the life of the family is here most strongly shown, and the thought may be extended beyond the family to include both the school and the community as a whole.

THE SINGER

Page 236. This very brief quotation from Carlyle teaches in the most unmistakable manner the virtue of cheerfulness whether at work or at play. It is a virtue which plays a most important part in the life of the school, the home, and the community. The effect upon the individual himself is quite as great as it is upon those with whom he comes in contact.

ST. FRANCIS

Page 237. The essential lesson in this selection is that of kindness to the lower animals. St. Francis was one of the most beautiful characters of whom history has left a record, and perhaps the most beautiful trait in his nature was his loving and gracious treatment of "all living things on earth and in air and water". Humanity was the key-note of his life, not for his fellow men alone, but for all God's creation. The many stories told in the text illustrate admirably his method of dealing with his "brothers and sisters".

Beautifully written and sympathetic accounts of St. Francis in his relation to the birds and the beasts are found in *The Book of Saints and Friendly Beasts,* by Abbie Farwell Brown, (Houghton) and in *In God's Garden,* by Amy Steedman, (Jack).

Page 237.—Assisi. A small town in central Italy.

THE SERMON OF ST. FRANCIS

Page 240. The poem in the text is based on the quotation on page 239 of the previous selection. The lesson is the same as in "St Francis". Note the comparisons in the first stanza, suggested by the lark's mode of flight and the strong, joyous character of his song.

Page 240.—Seraphim. The plural of "seraph", an order of angels.

Dole of Food. The small amount of food provided for them.

Manna. See Exodus xvi. 14-36.

Page 241.—Scattered far apart. Compare the last sentence of "St. Francis", page 239.

Brotherhood. Saint Francis was accustomed to call the birds and beasts his brothers and sisters.

Homily. Sermon.

One Ear. The ear of God.

THE HAWTHORN TREE

Page 241. The main reason for including this selection in *The Fourth Golden Rule Book* was to convey a lesson in civic pride and usefulness, and instruction in the duties of citizenship. Stress should be laid on the beauty of the environment of the tree in its youth, the gradual approach of the great city, and the final swallowing up of the tree in squalid and desolate surroundings. But one man had a conception of what good could be accomplished by planting a beauty spot amidst the desolation, and by his earnestness, energy, and public spirit he succeeded in carrying out his purpose. The selection is admirably adapted to teach the lesson of the importance of cultivating the proper civic spirit by assisting in any plan which may have for its purpose the beautifying of the place where we may happen to live.

The story of the old tree itself teaches us lessons of unselfishness, kindliness, courage, perseverance, and determination, each admirable in itself, but all to be kept secondary to the main thought of the selection.

A BATTLE OF PEACE

Page 249. This is another lesson in heroism, but of a different order from any yet studied. It would be well to compare it with "The First Grenadier", on page 57, "Laura Secord", on page 126, "The Death of Socrates", on page 167, and "The Two Miners", on page 218, all in

The Fourth Golden Rule Book. In the case here related, the doctors faced the horrors of the plague from a desire that future generations might benefit by the knowledge gained—an act of unselfish devotion to duty worthy of all praise. The teaching should lead up to the last sentence in the selection. Incidentally, the dangers to the human system caused by microbes might be touched upon, and the duties we owe to ourselves and to our fellows in the way of preventing the spread of disease, but this ought by no means to interfere with the main lesson.

Page 249.—In Cuba. This was after the Spanish-American War, while the United States troops were still in possession of Cuba.

Page 250.—Johns Hopkins Hospital. This hospital at Baltimore was established by Johns Hopkins (1795-1873), a distinguished American philanthropist. He endowed the University and hospital with more than eight million dollars.

President Eliot. Charles William Eliot, born in 1834, was from 1869 to 1912 president of Harvard.

Harvard University. The seat of the University is at Cambridge, Massachusetts, across the Charles River from Boston.

YUSSOUF

Page 251. This poem has practically the same lesson as the incident of the wounded man and the king in "Three Questions", on page 206 of *The Fourth Golden Rule Book*—"nobleness enkindleth nobleness". The stranger in the poem is so touched by the kindly hospitality, the ready sympathy, the generous courtesy of Yussouf that he is moved to repentance, confesses his sin, and receives the forgiveness of the noble-hearted sheik. Note that the self-conquest is not all on the part of the stranger; Yussouf

had to conquer in himself the black thought of revenge; but his forgiveness of and mercy to the stranger are just as freely rendered as was his quick and abundant hospitality. The poem will repay careful study and should certainly be memorized.

Page 251.—THE BOW OF POWER. The bow was frequently used as the symbol of authority.

FOR SHELTER. Note the value and power of a good reputation, backed up by a fine character.

THOU ART AVENGED. Compare with Baird's revenge in "Seringapatam", on page 355 of *The Fourth Golden Rule Book*.

THE LADY WITH THE LAMP

Page 252. It would be well if a brief sketch of the life of Florence Nightingale were given to the class before beginning the study of the selection. The main point that would strike even the most careless pupil is the thorough preparedness of Florence Nightingale for the work to which she was called and the thoroughness with which this work was carried out. And this efficiency was the result of special preparation—a long apprenticeship under the severest training, with all her energies directed toward the object in view. Other things being equal, the one who is known to be capable of carrying out a work will be selected to perform that work. In the case of the heroine herself the pupil will notice her readiness to answer the call of duty, her promptness in taking up the work, her sympathy for the sick and the suffering, her heroism, her self-sacrifice, her perseverance, her unselfishness, and her appreciation of the high privilege of serving her country. From the selection as a whole one can draw the general lessons of the duty we owe to our fellows in caring for the suffering, the

positive necessity for cleanliness of the body and of our surroundings, and the insistent demand for order and system in all our work. The whole selection is a magnificent lesson in the duties we owe to our fellow men, the impression being all the stronger that the one who teaches it was a weak, delicate woman, but one who had in herself the will to do her duty as she knew it. See *The Ontario Public School History of England,* page 274. See *Florence Nightingale,* by Sir Edward Cook (Macmillan). Short interesting accounts of her life are given in *Heroines* in THE CHILDREN'S LIBRARY (Doubleday), and in *Stories of Famous Men and Women* (Nelson). See also "A Kind Girl", on page 26 of *The First Golden Rule Book.*

Page 253.—SCUTARI. The chief British military hospital was at Scutari, on the Asiatic shore of the Bosphorus, opposite Constantinople.

INKERMAN. One of the most bloody battles of the Crimean War. See *The Ontario Public School History of England,* page 273.

RUSSELL. Sir William Howard Russell (1820-1907) was the famous correspondent of the London *Times* at the front during the Crimean War. He is the author of "Balaklava", on page 316 of the *Ontario Fourth Reader.*

Page 255.—ITS NEW HEAD. In January, 1855, Lord Panmure became Secretary for War, in succession to Sydney Herbert, mentioned on page 256, who was instrumental in sending Florence Nightingale to the Crimea.

ETON. One of the famous Public Schools of England.

Page 256.—LONGFELLOW. Henry Wadsworth Longfellow, the American poet, has celebrated Florence Nightingale in his poem, *Santa Filomena,* from which the stanzas in the text are taken.

Page 258.—KINGLAKE. Alexander William Kinglake (1811-1891), the English historian, wrote *The Invasion of the Crimea.*

THE GENEVA CONVENTION. "A convention signed at Geneva in 1864, by which the Powers bound themselves to observe certain regulations in warfare, tending to ameliorate the condition of the wounded". The Red Cross Society had its origin at this convention.

HOW CINCINNATUS SAVED ROME

Page 258. The main point that the writer wishes to bring out in this selection is that in times of great national stress or danger, it is to the capable man that all thoughts are turned. At such a time neither wealth nor position avails anything—only signal ability counts. We know nothing of Cincinnatus prior to the incident in which he figures, but we do know that it was the man whom the messengers found hard at work on his little farm who was recognized by all as the only man who could possibly save the state. The first paragraph of the selection admirably brings out this point. A good exercise would be to draw from the pupils the qualities which Cincinnatus must have possessed and what must have been his previous history, in order to warrant such extraordinary confidence.

Other points may be noted: the readiness of Cincinnatus to serve the state when called upon; his promptness in setting out; the quietness with which he formed his plans; the rapidity of his actions; his mercy to the vanquished even in making them recognize their complete defeat; and, as a final triumph, his giving up his absolute power almost immediately and once more taking up his life as a humble farmer. It is this last action which has made Cincinnatus famous, and caused his name and his action to pass into

history and literature. Stress should be laid on the thought that the one idea in the mind of the man was to serve his country—complete forgetfulness of self for the benefit of his fellow citizens.

A graphic description of this early episode in Roman history is found in *Historical Tales: Roman,* by Charles Morris (Lippincott).

Page 258.—CINCINNATUS. Lucius Quinctus was usually called Cincinnatus, which means "crisp-haired", from the fact that "he let his hair grow long and curled and crisped it so carefully as to gain as much fame for his hair as for his wisdom and valour".

DICTATOR. In times of great danger it was the custom of the Romans to appoint one man as Master of the People, or Dictator. During the six months that his appointment lasted he had entire control over the city and the army, and had even the power of life and death over the citizens.

Page 262.—THE SENATE. The governing body of Rome, composed of the older and wealthier citizens. See *Ontario High School Ancient History.*

ABOU BEN ADHEM

Page 262. This selection, like "The Lady with the Lamp", teaches in the clearest possible way love for our fellows, and should be taught with this single purpose in view. The poem should be memorized.

BRITAIN'S TRUE GREATNESS

Page 263. The essential idea of this selection is contained in the sentence: "If nations reject and deride that moral law, there is a penalty that will inevitably follow". Bright holds that the state is but the sum total

of its citizens, and that as each individual citizen is subject to the moral law, so must the state be subject similarly to it. "There is no permanent greatness to a nation except it be based upon morality." The whole selection should be carefully studied; it is an excellent lesson in the duties of citizenship. Note the strong objections urged against war, but note also that war and morality are not always contradictory terms.

Page 264.—THE MOST ANCIENT, ETC. Herodotus, the Greek historian, who was born about 484 B.C.

THE SCYTHIANS. According to Herodotus, the Scythians inhabited the northern part of what is now the continent of Eurasia.

MARS. The god of war among the Romans. His worship under one name or another was universal among the ancients.

Page 265.—URIM AND THUMMIM. See Exodus xxviii, 30.

THE STORY OF ALI COGIA

Page 265. In this selection Noureddin's covetousness and his betrayal of the trust reposed in him led to treachery, dishonesty, deceit, lying, and even to perjury in a court of justice. Compare "The Four Wreaths", on page 215 of *The Fourth Golden Rule Book*. Note particularly the progress in the downfall of Noureddin: his breaking his promise not to touch the olives in spite of the remonstrances of his wife, his finding the gold, his desire to keep the money, his forming of the plan to steal the gold, his lying to his friend, and his swearing falsely before the magistrate.

The incident of the boys is told in order to bring out the true spirit of justice and to assist in the condemnation of the magistrate who took no pains to find out the truth of the

case laid before him. A good lesson in the danger of making up one's mind without a complete examination of the facts may be based on this incident. The latter part of the story affords a good opportunity for inculcating the virtues of duty, right, and justice in the pupils.

Page 265.—Bagdad. See page 179.

Mecca. The birthplace of Mohammed, in Arabia, the most holy place in the Mohammedan world, to which every good Mussulman is expected to make a pilgrimage at least once in his life.

Mussulman. Mohammedan, a believer in the religion of Mohammed.

Page 269.—Caliph. The title given to the successors of Mohammed. The caliph in this case was Haroun Alraschid.

CONTENT

Page 273. In this poem the lesson of contentment is taught by the contrast between great possessions and a little field. The former bring "pining care", not contentment, and the owner longs for the little field, which he imagines would bring with it the contentment of its owner. But contentment is of the mind, and does not depend upon the extent of one's possessions.

PALISSY THE POTTER

Page 273. This selection teaches the lesson that patience, courage, and perseverance will in the end triumph over all difficulties. For years Palissy fought against failure, but failure only strengthened his determination to succeed. Note also that Palissy had before him a worthy ambition and that he bent all his energies toward the accomplishment of that ambition. It is not necessary to

discuss his lack of consideration for his family; as far as the selection is concerned this is beside the mark.

Page 274.—Murano. A town in Italy on a small island about a mile north of Venice, of which it is a suburb. It has been celebrated for its glass since the eleventh century.

Page 276.—Ferrara. Formerly an important duchy in Italy bordering on the Adriatic Sea.

La Rochelle. A seaport of France on the Bay of Biscay. At this time it was mainly inhabited by Huguenots.

Page 277.—Francis I. Francis (1494-1547) was a contemporary of Henry VIII.

WHAT MAKES A NATION?

Page 281. The lesson taught by this poem is that it is neither extent of territory, nor the possession of power, nor the record of a glorious past that makes a nation, but the feeling of brotherhood that exists among the citizens, and the certainty each man has in his heart that his own country is the best. The point to be brought out is that we should do our best to increase this feeling of brotherhood and the feeling of pride in the land we call our own.

Page 281.—Storied Deeds. Deeds commemorated by monuments and memorials erected.

DUTY TO ONE'S COUNTRY

Page 282. This selection states with admirable brevity the duty which each of us owes to our country. It is a lesson in morality as related to the civic life, and should be carefully studied as such. In the first paragraph the four duties are briefly stated—the obligations of the citizen to inform himself on public questions, to spread right views,

to vote honestly and intelligently, and to hold office for the public good—and each of these is developed in the paragraphs that follow, the whole being summed up in the four lines of the last paragraph. It would be well to consider the questions here taken up, after the study of the chapter on civics in *The Ontario Public School History of Canada.* See, also, *Ontario High School History of Canada.*

THE DAWN OF PEACE

Page 285. This beautiful poem is a pæan in honour of the passing away of war and the coming of the blessed time of peace. Note that war is considered as an unnatural state, and that when honour and faithfulness control mankind there shall be no more war. The selection affords an excellent opportunity to consider the whole question of war as it affects the individual and the state, and to distinguish between wars waged for lust of conquest and wars waged on behalf of a principle or in defence of one's native land.

Page 286.—Brands. Swords.

That publish Peace. See Isaiah lii. 7.

Arcady. The poetic name of Arcadia, in ancient Greece. It was noted for its flocks, which were very often exposed to the attacks of wolves.

The Dragon. See Psalm lxxiv. 13.

THE APOSTLE OF THE LEPERS

Page 287. History affords no finer example of heroic self-sacrifice for the good of one's fellow men than that of Father Damien. Compare the heroism displayed by him with other examples in *The Fourth Golden Rule Book,* especially with those in "A Battle of Peace", on page 249, and "Grace Darling", on page 75. Note particularly

Father Damien's sympathy with the afflicted and suffering, his immediate response to the call of duty, his forgetfulness of self in the desire to help others, his perseverance in the work undertaken, his strong and effective common-sense, and his resignation to his fate when the fatal plague fell upon him. Note also the powerful appeal here made for cleanliness of body and healthiness of surroundings—an admirable lesson on the social virtues.

A GREAT REPENTANCE AND A GREAT FORGIVENESS

Page 293. It is a question in this selection which is the more admirable, the sincere repentance of Liang-Sheng-Yü or the whole-hearted forgiveness of Liang-Po. In the case of the former he had the moral courage to confess his fault when he knew himself to be in the wrong, and in the case of the latter he had also the moral courage to forget himself and to forgive the injury done to him. Note that the same motive moved both the generals—their love for their country and their desire to serve their king. The whole teaching should lead up to the thought: "We will all forgive and be forgiven—then we shall surely be friends". It might be well to glance at the cause of the quarrel—envy, uncharitableness, and self-sufficiency—and to point out the evils to which these led.

OPPORTUNITY

Page 297. In the first poem under this title we have "the contrast between the man who sighs for the opportunity to do great things, and the man who does them by seizing whatever means exist, thus making the opportunity". Compare "Find a Way, or Make It", on page 152 of *The Fourth Golden Rule Book*. The thought is that there is always an opportunity to accomplish things

if we will but look for it, and of course this means that there is the moral obligation on us to look for and grasp it.

In the second poem the thought is that opportunity comes to a man but once; if he fails to grasp it at the time it presents itself it will turn away and appear no more. The two poems are placed together in the text to afford an occasion for considering the two opinions; there is truth in both.

Page 298.—Craven. A coward at heart.

Blue Blade. Showing the fineness of its temper.

Lowering. Sullenly.

The Hour of Fate. The only time when an opportunity will present itself.

A GREAT NATURALIST

Page 299. The main thought of this selection is the virtue of modesty. Agassiz was really a great man, the greatest authority in his chosen field, but he was not ashamed to learn even from a boy of ten years, and to confess his mistake when shown to be in the wrong. "Great talents and learning are always modest." The kindliness of the great naturalist to the small boy should also be noted. Another important point to be brought out is the self-reliance and the perseverance of the boy. He felt certain that he was right and that Agassiz was mistaken. He had the courage to hold to his opinion and to take infinite pains to verify his observation. There is no thought that the boy was simply obstinate; he knew that he was right and desired to prove his contention.

Page 299.—Agassiz. See *Men Who Win* (Nelson).

THE LAMP

Page 301. In this selection the lamp is the symbol of the part that each must play in life in helping to make the world better. Even though that part may seem small it has its own special place. The lesson is similar to that taught in the parable of the talents. See St. Matthew xxv. 15-28.

SIR BEAUMAINS AND HIS QUEST

Page 303. The story of Sir Beaumains as related in the text follows somewhat along the lines of "How Cedric Became a Knight", on page 18 of *The Second Golden Rule Book*. Service, obedience, courtesy, and bravery were the distinguishing marks of a knight, and Sir Beaumains exhibits all these in his career. He had a noble ambition to distinguish himself as a knight of Arthur's court; he was prepared to fit himself for service by undertaking the most menial service; he was ready to obey the orders of those placed over him; he was modest, courteous, courageous, persevering, and forgiving. In contrast we have in the narrative examples of envy, malice, and churlishness on the part of Sir Kay, which marked him as no true knight of Arthur's court; and, on the part of the damsel, we have discourtesy, ingratitude, and injustice, until the noble example of Sir Beaumains brings better thoughts. The story is an excellent example of what can be accomplished by the practice of the virtues which should characterize a knight.

The story told in the text is the subject of one of the *Idylls of the King*, by Lord Tennyson, "Gareth and Lynette". The details are slightly different, but in effect the stories are the same.

Page 303.—PENTECOST. One of the great Jewish feasts corresponding in time to the Whitsuntide festival of the Christians.

Page 304.—SENESCHAL. The steward who had charge of the meats and drinks, as well as the general governing of the court.

Page 305.—SIR LANCELOT. The knight most loved and honoured by King Arthur.

Page 308.—SIR GARETH. He was the son of Lot, king of Orkney, and Queen Bellicent, the sister of King Arthur.

IF—

Page 311. In this poem Kipling gives in clear-cut, pointed sentences a list of what he considers to be the manly virtues, those that go to make up the sum total of a man. There is nothing of the spiritual element in the poem; the wisdom is purely utilitarian, but its exercise points to success as far as this world is concerned. In this respect compare "Polonius to Laertes", on page 369 of *The Fourth Golden Rule Book*. It would be well to consider the poem sentence by sentence, making the application of each specific whenever possible.

Page 312.—LOVING FRIENDS. There is a touch of irony here.

IF ALL MEN . . . MUCH. Be considerate of the opinions and interests of all men, but allow no one to influence you unduly or contrary to your own judgment.

UNFORGIVING MINUTE. The time which, if misspent, cannot be retrieved.

THE LOSS OF THE OCEAN'S PRIDE

Page 313. This selection is a lesson on the evils of intemperance and should be treated as such. The brutality

of the captain, his neglect of his duty, and his last awful attempt to wreck his ship and drown his crew are all distinctly traceable to the hold that intoxicating liquors had gained over him. The story as here related is true, and gains the more strength from its being true.

HABIT

Page 317. This selection deals specifically with the formation of habits and the importance of controlling them. The habits here discussed are those that affect particularly our mental and spiritual states, in other words, those that affect the formation of good character. It should be carefully read and studied paragraph by paragraph.

KING OSWALD'S FEAST

Page 319. This selection affords an excellent opportunity for teaching the duty of those in a responsible position toward those who are placed under their control. The ruler should, under all circumstances, set an example which may be followed by others; the higher our position the greater our responsibility. It is not necessary to insist upon the actual case in point, but the poem may be so taught that the lessons of consideration for those less fortunate than ourselves, kindliness, generosity, and unselfishness may be thoroughly impressed. Compare carefully with "Sir Launfal", on page 394 of *The Fourth Golden Rule Book*.

The poem differs in one or two particulars from the authoritative account of the incident, but this does not lessen the force of the underlying thought.

See *The Making of England,* by John Richard Green (Macmillan) and *The History of England from the*

Earliest Times to the Norman Conquest, by Thomas Hodgkin (Longmans).

A GLANCE BACKWARD

Page 321. John Burroughs is one of the most beloved of writers, and a man who commands the whole-hearted respect of all who know him either personally or through his writings. The lessons taught in this selection should come home with peculiar force to the pupils. The worthy ambition of the boy, his love of his home, his respect for and obedience to his parents, his industry, his perseverance, his economy, his content with small things and small beginnings—all these are profoundly impressive when we consider the man into which the boy afterward developed. His kindly nature peeps out in every line of the text, and in none more so than in the tribute of love and respect that he pays to his parents, whom he has long since lost. Note also the last paragraph in which he discusses the advantages enjoyed by the boy on the farm. The whole is an admirable lesson on the social virtues.

John Burroughs is still enjoying a vigorous old age, at West Park near the Hudson River. He is best known to the pupils in the schools by selections from his nature writings, such as *Birds and Bees,* and *Sharp Eyes.*

MY MOTHER

Page 327. This selection follows admirably after "A Glance Backward". It is a lesson in the love the child should bear for its mother: "She was with me, and that sufficed".

Pierre Loti is the pen name of a celebrated French writer, Louis Viaud, who was born in 1850.

THE CHAMBERED NAUTILUS

Page 329. The shell of a pearly or chambered nautilus, from which "its dim dreaming life" has departed, suggests to the poet thoughts on life which find expression in this beautiful poem. From the habit of the nautilus in passing year after year from the "chambered cell" of the past to a new outer and larger chamber, the poet teaches the lesson of progress in the moral life—"that men may rise on stepping stones of their dead selves to higher things". Is there not also a reference to the broader life immortal after this present life?

Page 329.—SAILS . . . MAIN. This is only a fanciful notion.

SIREN. The sirens were sea-nymphs by whose singing sailors were supposed to be lured to destruction.

IRISED. Coloured like the rainbow. Iris was the rainbow goddess.

Page 330.—TRITON. A sea-god, son of Neptune, represented in Greek art as a man in his upper parts and terminating in a dolphin's tail. His special attribute is a spiral conch shell—"wreathed horn"—on which he blew to raise or calm the waves at his pleasure.

THE GREAT STONE FACE

Page 330. The lesson of this selection, abridged from a much longer narrative, may be summed up as follows: "We grow to be like that which we reverence and look up to in our hearts". If we have high ideals before us, we shall in the end attain those high ideals, even though we may be unconscious of our progress, or of our attainment. In estimating the development of Ernest's character, note his love for and obedience to his mother, his helpfulness,

his unaffected modesty, his greatness in recognizing greatness in others, and his utter lack of self-consciousness. Note also the part played in his development by his love of nature and by his unconscious custom of attending to the little things of everyday life. The description of the Great Stone Face in the third paragraph should be carefully considered, as this is the key to the understanding of the purpose of the extract. The whole is a lesson in the exercise of the social virtues of love and affection for all mankind.

Page 330.—THE GREAT STONE FACE. In the Franconia Notch, a pass in the White Mountains, in New Hampshire.

THRIFT

Page 337. It is exceedingly difficult to bring home to pupils the virtue of economy, whether it be "thrift of time, of strength, of money". It is remote from their experience, and very frequently is learned only through bitter experience. As treated in the selection, the three cases in which economy should be exercised are dealt with in the intellectual, the physical, and the economic life. The whole selection should be carefully read, sentence by sentence, paragraph by paragraph, and the lesson of the whole strongly enforced. Note also, in each case, the opposite vices, and guard carefully against them. Particular stress should be laid on a consideration of the use and abuse of leisure and recreation. The last paragraph is particularly worthy of close study.

Page 338.—MUNGER. Theodore Thornton Munger was born at Bambridge, New York, in 1830. He graduated at Yale University, and subsequently entered the ministry of the Congregational Church. He has written *On the Threshold* and *Lamps and Paths.*

OUR MOTHER TONGUE

Page 339. This selection is an appeal addressed especially to the people in America to preserve in its purity and in its glory the English speech. Carelessness in speech is one of the great vices of the age, and nowhere is it more necessary to guard against it than in the school-room. It is impossible for the teacher to guard the children against the abuse of language in the home and on the street, but in the school-room and on the playground they should be allowed neither to hear nor to use any but the most accurate English. This becomes almost a moral duty on the part of the teacher. The poem clearly indicates the line the teaching should take.

A HERO OF THE FISHING FLEET

Page 339. This is another tale of heroism, of which there are so many throughout *The Golden Rule Books.* But here we have a deed requiring the highest courage performed without even the thought of praise or reward, and in this case no reward followed. It was an act performed as a matter of course, as part of the necessary routine of daily duty. Note also the cheery disposition of the skipper, the perfect discipline on the *Osprey,* the quick adaptation of ways to means, the skill shown by the seamen, and the perfect understanding that prevailed among all on board. "Their only spur was the generous impulse of their own big hearts, and their real meed the fact that they proved themselves worthy of the traditions of the sailor."

IT IS A BEAUTEOUS EVENING

Page 346. The thought of this selection is that childhood is divine, is very near to God. "It is the privilege

of childhood to live all the year round in a spiritual atmosphere and to be admitted into intimate communion with the Unseen: being ever under divine influence, though we may fail to recognize that it is so." Something of the same idea is given by Wordsworth in his *Intimations of Immortality*:

Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away
And fade into the light of common day.

Page 346.—Abraham's Bosom. See St. Luke xvi. 22.

Inner Shrine. The Ark of the Covenant, over which rested the glory of God, was placed in the innermost shrine of the Tabernacle and Temple, the Holy of Holies. See Leviticus xvi. 2.

JUSTICE, MERCY, CHARITY

Page 347. In the case of a great many words which we are in the habit of using every day, when we come to examine them closely, we become very confused as to their exact meaning and especially their exact application. The writer has here taken three common terms which lie at the base of our relations one with another—in the home, in the school, and in the community—and has endeavoured to define the exact meaning of each and to differentiate one from the other. The selection is somewhat long, but not

by any means too long to carry out the purpose of the writer. It is of the utmost importance that the pupils should thoroughly understand the difference between these three kindred virtues. A close study of the selection is very necessary indeed.

Page 353.—Sir Isaac Newton. Isaac Newton (1642-1727) was one of the greatest of the English scientists. See *The Third Golden Rule Book*, p. 199.

SERINGAPATAM

Page 355. In 1780, a British force of three thousand men, while attempting to relieve Arcot, was cut to pieces by Hyder Ali. David Baird, a young captain in the 73rd Highland Light Infantry, was severely wounded and left for dead on the field. He was afterwards, with forty-nine other officers, kept in prison at Seringapatam and treated with oriental barbarity by Hyder Ali and his son Tippoo Sahib, Sultans of Mysore. Twenty-three of the prisoners died by poison, torture, and fever; the rest were surrendered in 1784. In 1799, at the siege of Seringapatam, Baird, then Major-general, commanded the first European brigade, and volunteered to lead the storming column. Tippoo Sahib, with eight thousand of his men, fell in the assault, but the victor spared the lives of his sons and forbade a general sack of the city.

This selection is an admirable example of the exercise of the virtue of mercy, and, conversely, of the futility of revenge. If there ever was a case in which revenge could be justified, surely this is one; but Baird forgave the sons of the man who had done him and his comrades such bitter wrong. It was not for him to judge what was in the hands of a higher power. The pupils may imagine themselves in the place of Baird, and what he must have

thought as he stood on the scene of his former sufferings and carried his mind back to the awful agonies of himself and his fellow prisoners—especially to the one who had for his sake borne the load of the double chains; they may imagine the struggle in his mind between mercy and revenge, and try to realize his self-conquest when the struggle ended in a resolve to pardon his enemies for the sake of his friend who had suffered for him. In order to bring out the main thought of the poem stress should be laid on the self-sacrifice of Lucas in the hour when he first "leapt to his long renown".

Page 355.—Tippoo Sahib. Tippoo Sahib (1749-1799) was Sultan of Mysore, India. He was constantly at war with the British. In 1792 he was defeated and compelled to pay an indemnity of over £3,000,000, to surrender two of his sons as hostages, and to give up more than one half of his territory. He was killed in a new war with the British at Seringapatam in 1799.

Golconda. A ruined city near Hyderabad in India, formerly an important diamond depot.

The Fourth of June. The birthday of George III, who was then on the throne of Great Britain. Note the devoted love of country displayed in this action.

SIR RICHARD ARKWRIGHT

Page 358. The story of Richard Arkwright is another of those lessons dealing with the great captains of industry in England, whose example should be an inspiration to every boy and girl in our schools. He was humbly born, had practically no education, and followed the most humble occupations, but by his industry, his patience, his perseverance, his shrewdness, his keenness to take advantage of the opportunities that presented themselves, his busi-

ness foresight, and above all his indomitable energy and courage, he at last achieved the highest success. Note that he had a noble ambition to succeed, that he was not afraid to use his talents, and that he had a firm faith in his own powers. Compare "Courage in the Use of Talent", on page 141 of *The Fourth Golden Rule Book*. See also *The Ontario High School History of England*, p. 417.

THE MORNING OF THE BATTLE OF AGINCOURT

Page 363. This splendid outburst of patriotic ardour carries a message to us both now and for the future. The thought may be summed up in the expression: "The fewer we are the more bravely we should fight". Henry was firmly convinced of the righteousness of his cause; the army of the French in overwhelming numbers was waiting to attack him; it did not behoove him as an Englishman to let the thought enter his head that defeat was possible; the greater the odds the greater the honour, the more glorious the victory; he fought and won the battle. The conduct of the Canadian regiments at St. Julien in April, 1915, will at once come to mind as a glorious commentary on the speech of the English king. See *The Ontario Public School History of England*, page 99.

Page 363.—Is RODE. Has ridden.

KIND KINSMAN. Westmoreland, a relative by marriage.

MIND. Remind, bring it to your mind.

FIRM TRUTH, ETC. "The firmest and most constant valour."

Page 364.—UPON MY COST. At my expense.

IT YEARNS ME NOT. It does not grieve me.

DWELL NOT. Find no resting-place.

SHARE FROM ME. Take away from me.

CONVOY. Travelling expenses.

THE FEAST OF CRISPIAN. Singer says: "The battle of Agincourt was fought on October 25th, 1415. The saints who gave name to the day were Crispin and Crispianus, brethren, born at Rome, from whence they travelled to Soissons, in France, about the year 303, to propagate Christianity, but because they would not be chargeable to others for their maintenance, they exercised the trade of shoemakers; the governor of the town discovering them to be Christians ordered them to be beheaded".

STAND ON TIPTOE. Exult, show his pride.

THE VIGIL. The evening before the feast.

WITH ADVANTAGE. His deed will increase in daring in the telling.

Page 365.—VILE. Of humble birth.

SHALL GENTLE. Advance him to the rank of gentleman.

HOLD THEIR MANHOOD CHEAP. Be ashamed of themselves.

THE HAPPY LIFE

Page 365. In this selection the author deals with the pleasures to be derived from both physical and mental exertion. Happiness is not found in idleness, but in hard and systematic work whether with the hands or with the head. "It is not the dawdlers and triflers who find life worth living; it is the steady, strenuous, robust workers." The extract has much the same thought as "Industry", on page 154 of *The Fourth Golden Rule Book*. Many other valuable thoughts may be noted, particularly the advice on the reading of books. Compare "The Delights of Reading", on page 201 of *The Fourth Golden Rule Book*.

Page 367.—My Occupation. Dr. Eliot was for many years president of Harvard University.

Dr. Oliver Wendell Holmes. The celebrated American author (1809-1894). His best known book is perhaps *The Autocrat of the Breakfast Table.*

Page 368.—Homer. See *Ontario High School Ancient* History, p. 61.

Virgil. Publius Virgilius Maro (70 B.C.-19 B.C.), the Roman poet, the author of *The Æneid,* one of the greatest epic poems of the world.

Milton. See *Ontario High School History of England,* p. 325.

Bacon. Sir Francis Bacon (1561-1626) is best known by his *Essays.* See *Ontario High School History of England,* page 257.

POLONIUS TO LAERTES

Page 369. This selection is taken from Act I, Scene iii, of Shakespeare's *Hamlet.* Laertes, the son of Polonius, is about to set out for France, where he expects to remain for some time. Just as he is on the point of leaving, his father enters and gives him some good parting advice. Polonius is an aged statesman who has seen much of the world, and, for his son's guidance among strangers, he gives him counsel in a series of precepts, which in pithy form, sum up a great deal of the knowledge he has gained in life. Each maxim is directed against some snare into which Laertes may fall, unless specifically warned. It would be a good plan to have the pupils write out in a few words each separate piece of advice, and then discuss the benefits to be derived from following each, the whole leading up to a consideration of the admirable thought with which the selection closes.

Page 369.—PRECEPTS. Note again that this selection is made up of a series of maxims, each complete in itself.

CHARACTER. Engrave, or inscribe. Note the accent on this word.

NO TONGUE. Do not say all you think.

UNPROPORTION'D THOUGHT, ETC. "Do not translate into action any ill-regulated thought."

VULGAR. Do not make yourself common; do not go too far in your familiarity.

ADOPTION TRIED. Whose friendship you have put to the proof.

DULL THY PALM. Johnson explains: "Do not make thy palm callous by shaking every man by the hand". Deighton says: "Do not make yourself incapable of judging between the value of one man and another by accepting the offer of friendship made by any one with whom you are thrown". Do not lose sensitiveness or power of discrimination.

FEW THY VOICE. Listen to advice given you, but give advice very seldom.

CENSURE. Opinion.

EXPRESS'D IN FANCY. Neither showy nor extravagant.

APPAREL, ETC. A man's dress is frequently an indication of his real character.

LOSES BOTH ITSELF. A man in lending money frequently loses both the money itself and the friend to whom he loaned it.

DULLS THE EDGE. Makes a man less economical than he otherwise would be.

TO THINE OWN SELF, ETC. There has been much discussion as to the meaning of this last maxim. It is best to interpret it somewhat as follows: "Be true to your own highest ideal and you will never be false to any man".

ANSELMO

Page 370. The thought of this selection centres around the virtues of the love of brothers. Note that the imprisoned brother had full confidence in the love of the younger, and such was the love of Anselmo for his elder brother that he had the determination to persevere in an apparently hopeless task, steadied only by the trust that the other would not ask him to do anything without a sound reason. The coolness, patience, perseverance, and determination of the elder brother in effecting his release from prison should also be noted. The whole is a very strong lesson in the social virtues as applied to the home.

MARCO BOZZARIS

Page 376. Marco Botzares, or Bozzaris, one of the most celebrated of the leaders in the War of Greek Independence, was born in Albania about 1788. He greatly distinguished himself during the war, both by his skill in leadership and by his personal courage. In 1823, he was killed while leading an attack on the Turkish forces. This selection is perhaps the strongest patriotic selection in *The Golden Rule Books.* It deals with the desperate deed of a man who was fighting to free his country and to deliver his people from the grasp of a cruel tyrant. He was ready to risk everything for the cause he loved; his life was as nothing in the balance. Bozzaris had the genius of a leader, and he inspired his men with his own desperate courage. The thought that men like Bozzaris do not die in vain should be insisted upon. They are not dead, but live as an example to their countrymen.

Page 376.—The Turk. Mustapha Pasha, the leader of the Turks. The War of Greek Independence broke out in 1821. See *Ontario High School History of England.*

SIGNET RING. Grand Vizier, next in power to the Sultan. The wearing of the signet ring was the outward sign of authority.

EDEN'S GARDEN BIRD. The bird of Paradise.

SULIOTE BAND. The Suliotes are supposed to be the direct descendants of the ancient Spartans.

PLATÆA. A celebrated battle fought 470 B.C. See *Ontario High School Ancient History.*

Page 377.—ALTARS—FIRES. Your religion and your homes.

STORIED BRAVE. The brave to whom monuments have been erected.

HER GLORY'S TIME. In the ancient times, when she was at the height of her power and glory.

Page 378.—FUNERAL WEEDS. Mourning garments.

POET'S LYRE. The exploit of Bozzaris is celebrated in many ballads written in his native tongue.

MARBLE WROUGHT. Monuments sculptured.

MUSIC BREATHED. Songs written in his honour.

THY BOYS. All of the children of Bozzaris distinguished themselves in subsequent Greek history.

PILGRIM-CIRCLED. Men come to visit his home as pilgrims visit in love and reverence a shrine.

FRIENDSHIP AMONG NATIONS

Page 379. In this selection Victor Hugo endeavours to expose the foolishness of war, basing his argument mainly on economic grounds, and pleads for a firm and enduring peace among the nations of Europe. He bases his plea on the fact that many years ago what is now the great French nation was split up into several parts, each antagonistic to the other, and apparently irreconcilable. But the apparently impossible has happened; why should

the same thing not happen between nations? As an ideal it is worthy of all attempts to realize; in fact, in 1915, it has been to some extent realized, as far as four of the nations mentioned are concerned.

Page 381.—THE LIVING STREAM. See Numbers xx. 8-11.

IDEALS

Page 381. This brief selection, as the title implies, treats of Ideals, that is, with things in life toward which we should strive, but which we may not be able to realize in their entirety. Note that for the most these ideals pertain to the social life, how we ourselves think and act so as to benefit the community as a whole. As a matter of fact, there is scarcely one of the social virtues that is not represented here. The whole selection may be dealt with as a series of maxims and examined accordingly. It sums up the whole duty of man in his relation to his fellows.

SIR GALAHAD

Page 382. There is much confusion among the ancient chroniclers as to the origin and deeds of Sir Galahad; Malory speaks of him as the son of Lancelot. All the chroniclers, however, agree that he finally achieved the Grail and was mysteriously carried away to heaven. It is best to regard Galahad simply as one of the knights of Arthur's court, without attempting to relate his history.

The thought of Sir Galahad is well expressed by Rowe and Webb in their edition of *Selections from Tennyson*: "Sir Galahad is the ideal saint-knight of Christian chivalry. He is no mere contemplative mystic; he rides abroad 'redressing human wrongs', but he is possessed by the spirit of 'other-worldliness'; a 'maiden knight', he embraces the mediæval doctrine of the peculiar sanctity

of virginity; and in his solitary raptures, in his musings over the vague 'pure spaces clothed in living beams', in his self-conscious recognition of his own saintliness, we see the mysticism which Tennyson has in *The Holy Grail* so definitely planned as one of the causes of the breaking up of the Round Table".

Page 382.—Carves the Casques. Cuts through the helmets.

Page 383.—Clanging Lists. The inclosure within which the tournament was fought, ringing with the blows struck by the knights.

To save. One of the vows of a knight was to rescue ladies in distress.

Crypt. The basement of a church—the part in which saints' relics were often kept, or in which saints' bones were buried.

More bounteous Aspects. "Grander and more satisfying visions", or faces (angelic).

Virgin Heart. A pure and stainless heart.

Stormy Crescent. The new moon setting amid storm clouds.

Stalls. The seats in the chancel of the church.

The Tapers. The candles on the altar.

Silver Vessels. The vessels containing the bread and wine used in the celebration of the Sacrament of the Lord's Supper.

The shrill Bell. The bell rung at the elevation of the Host during the celebration of the Mass.

Page 384.—The Holy Grail. See note on *The Vision of Sir Launfal.*

Folded Feet. Crossed feet.

Sleeping. Motionless.

Mortal Bars. The body which confines the spirit.

DUMB. No sound can be heard on account of the deep snow.

LEADS. The leaden roofs of the houses.

A GLORY. The light from the Grail.

MAIDEN KNIGHT. Pure in both thought and deed.

STRICKEN, ETC. "Heavenly influences have such power with me that my whole being seems at times to be etherealized."—ROWE and WEBB

THE END OF THE JOURNEY

Page 386. Many thrilling stories have been told of the struggles and adventures of explorers, but no story of the kind has ever thrilled the people of the British Empire, or, indeed, of the whole world, as that of the heroic band of which Captain Robert F. Scott was the leader. Disappointed at being forestalled at the South Pole by Amundsen, the Norwegian explorer, Scott and his four companions started on their return journey of 800 miles, January 19th, 1912.

Patience, perseverance, cheerfulness, indomitable courage, and a self-sacrificing spirit marked every step of their struggle to safety, and the pity of it all is that they failed when they were so near winning; and, no doubt, they would have won, had it not been for the blizzard, so unusually severe and prolonged, as if all nature had conspired to prevent their return.

Sir Clements R. Markham who induced Scott, then a rising naval officer, to take up the work of Antarctic exploration, writes: "The chief traits which shone forth through his (Scott's) life were conspicuous in the hour of death. There are few events in history to be compared, for grandeur and pathos, with the last closing scene in that silent wilderness of snow. The great leader, with

the bodies of his dearest friends beside him, wrote and wrote until the pencil dropped from his dying grasp. There was no thought of himself, only the earnest desire to give comfort and consolation to others in their sorrow".

When the tent, in which lay the bodies of Captain Scott and his two companions, was discovered on November 12th, 1912, by the search party from his ship, the *Terra Nova,* Captain Scott was found with his arm flung across Dr. Wilson. Along with his diary were several letters that he had written in his last moments. In one of these, to the mother of Lieutenant Bowers, were the words: "I write when we were very near the end of our journey. I am finishing it in company with two very gallant gentlemen. One of these is your son".

Page 386.—Titus Oates. Lawrence E. G. Oates was a Captain in the Inniskilling Dragoons, and was nicknamed "Titus" in playful allusion to the infamous Titus Oates. See *Ontario High School History of England.* There is no more heroic act on record than the self-sacrifice of Oates, who deliberately "walked to his death", that he might not be a burden to his comrades.

Page 237.—Edgar Evans. Scott, in an entry of his diary, dated February 17th, records the death of petty officer Edgar Evans.

OPPORTUNITY

Page 390. This selection deals with the way in which we can make every circumstance in life serve our purposes, if we are bent on self-improvement and on making ourselves capable of doing thorough work. Taking for granted that every boy and girl is so desirous, the extract may be studied so as to show that everything in life is an opportunity—even the evils of poverty, neglect, and suffering—

and that every opportunity may be so used as to strengthen us in the present and make us still stronger to march forward in the future. The author has marshalled his statements in such a way that the class can easily follow the thought and discuss the various opportunities as presented. The whole selection is a valuable exercise in the virtues that are of special importance in the development of the intellectual life.

VIKINGS. The word was originally applied to the northern pirates, the inhabitants of a "vik", or village, but the word has come to refer to the Northmen generally.

Page 393.—MOSES LED. See Exodus.

AT THERMOPYLÆ. See *Ontario High School Ancient History,* p. 109.

Page 392.—IN THE FALLING . . . MORTAR. The reference is to the experiences of Newton, Columbus, and Faraday, respectively.

DEMOSTHENES. A celebrated Athenian orator, statesman, and patriot (382 B.C.—322 B.C.). See *Ontario High School Ancient History,* p. 161.

GALILEO. A famous Italian astronomer and scientist (1564-1642). He is noted principally for the construction of his wonderful telescope. He made many important discoveries in astronomy.

THE VISION OF SIR LAUNFAL

Page 394. In the original poem, as written by Lowell, each of the parts in the text is preceded by a Prelude, the whole being introduced by a stanza which has reference to the circumstances under which the poem was written. The Preludes are of great beauty, perhaps the most beautiful parts of the poem, but they are not necessary to the story of Sir Launfal, nor is the lesson of the poem strengthened

by their inclusion. They have accordingly been omitted from the poem as printed in *The Fourth Golden Rule Book.*

Herbert Bates, in his edition of *The Vision of Sir Launfal* (Macmillan), says: "The story tells of the young knight who, before setting out on his quest, prays for a vision to guide him. The vision is granted. In it, he sees himself riding out, young, hopeful, exultant in the joy of summer. At the gate of his castle a leper asks an alms. In disgust, the young knight tosses him a piece of gold. The leper refuses the gift, for it is offered in the wrong spirit. Then his dream changes. He sees himself, long years after, returning in poverty and old age, in the dead of winter, to a castle no longer his. He is driven from its doors and, as he sits in the cold, the leper appears once more. Sir Launfal has now no gold to give, but he shares with the beggar his single crust and gives him water from his wooden bowl. Then the beggar casts off his disguise; he is transformed into the Christ, who tells Sir Launfal that this is *the true spirit of charity.* It is not what we *give,* but what we *share,* that is welcome to the needy and of blessing to ourselves. The young knight awakens. He hangs up his armour and devotes himself to charity and hospitality. He has learned his lesson. The story is a moral story, and the moral is important; for the young Lowell was a man who took moral lessons deeply. There was in him a mystic vein, a half belief in the direct utterance of God to men, something that made him akin to the young knight that asks this vision from God for his guidance. 'Not what we give, but what we share'—not what we do, but the spirit in which we do it—that is what tells in our own hearts in the eye of Heaven. That is the central lesson, and this Lowell made his own motto". Many other lessons are taught in the poem, but perhaps greater

effectiveness will be given to the teaching by laying the main stress on the central idea. The idea of the essential brotherhood of man is strongly impressed throughout.

Lowell, in his introduction to the first edition of *Sir Launfal,* has the following note: "According to the mythology of the Romancers, the San Greal, or Holy Grail, was the cup out of which Jesus partook of the Last Supper with His disciples. It was brought into England by Joseph of Arimathea, and remained there, an object of pilgrimage and adoration, for many years, in the keeping of his lineal descendants. It was incumbent upon those who had charge of it to be chaste in thought, word, and deed; but one of the keepers having broken this condition, the Holy Grail disappeared. From that time it was a favourite enterprise of the knights of Arthur's court to go in search of it. Sir Galahad was at last successful in finding it, as may be read in the seventeenth book of the *Romance of King Arthur.* Tennyson has made Sir Galahad the subject of one of the most exquisite of his poems. The plot (if I may give that name to anything so slight) of the following poem is my own and, to serve its purposes, I have enlarged the circle of competition in search of the miraculous cup in such a manner as to include, not only other persons than the heroes of the Round Table, but also a period of time subsequent to the supposed date of King Arthur's reign". See "Sir Galahad", on page 382 of *The Fourth Golden Rule Book.*

Page 394.—THE VISION FLEW. The vision is related in the remainder of the poem.

OUTPOST OF WINTER. Herbert Bates says: "Note that throughout the poem summer is made symbolic of kindliness, charity, warm human feeling, while the winter seems to symbolize reserve and heartlessness. The cold castle

shuts out all the summer's attempts to bring in a warmer, kinder feeling. Just as its chill, gray stone refuses to respond to the green flame of the season, so its spirit is inaccessible to any kindly warmth".

NORTH COUNTREE. In the north of England.

PAVILIONS TALL. The green trees lying all around.

Page 395.—DRAWBRIDGE. The bridge over the moat surrounding the castle, which could be drawn up or let down as desired.

UNSCARRED MAIL. Not yet battered by active use in war.

ONLY THE CASTLE. To all outward appearances Sir Launfal is in accord with the spirit of summer; only in his hardness of heart does he resemble the castle.

MADE MORN. As bright as morning lighting up the darkness.

Page 396.—IN SCORN. "This is the central action of the poem, the wrong deed upon which the whole plot turns. Observe that the wrong doing is not in the gift of gold, but in the feeling that this frees the giver from any claim of sympathy. Sir Launfal wants to evade his responsibilities as a fellow human being, to compound his obligations for money."

A SLENDER MITE. See St. Mark xii. 42.

ALL-SUSTAINING BEAUTY. Lowell himself says elsewhere: "God is the secret, the spring, source, and centre of all Beauty".

HIS ALMS. Who gives his bounty to the God that is in man.

STORE. Plenty.

SIR LAUNFAL TURNED. The vision still continues.

Page 397.—SURCOAT. The coat worn over his armour.

HARD GATE. He was himself now experiencing the bitterness of inhospitality.

THE CROSS. The emblem of the Crusader. The cross was the symbol of the suffering and death of Christ, who died alike for the rich and the poor.

MAIL. Protection.

BARBED. Chill, stinging.

CHRISTMAS TIME. Compare "Lady Yeardley's Guest", on page 196 of *The Fourth Golden Rule Book*.

HE SEES. In his travels he had beheld a scene like this.

SIGNAL OF PALMS. The high, upstanding palm in the oasis in the desert, serving as a signal to the weary travellers.

Page 398.—ON THE TREE. On the cross.

CROWN OF THORNS. See St. Matthew xxvii. 29.

THE WOUNDS. See St. John xx. 25, 27.

I GIVE TO THEE. See St. Matthew xxv. 40.

THE SOUL. His inner spirit.

ASHES AND DUST. In his bitter remembrance.

FINE WHEATEN BREAD. Note again that it is the spirit. in which the gift is given that counts.

Page 399.—THE BEAUTIFUL GATE. See Acts iii. 2.

HIMSELF THE GATE. See St. John x. 9.

BE NOT AFRAID. See St. Matthew xiv. 27.

THIS CRUST, ETC. See St. Matthew xxvi. 26-28.

WHATSO WE SHARE. "By this deed, by good works, done in the right spirit of love to all, Sir Launfal has entered into true communion with Christ." Compare "Abou Ben Adhem", on page 262 of *The Fourth Golden Rule Book*.

FEEDS THREE. This is the emphatic lesson of the poem.

SWOUND. A swoon.

HERE IS FOUND. The search for the Holy Grail may be considered as the desire to attain the highest in life. Sir Launfal attains this ideal by a simple, kindly act, done at the very door of his own castle. The vision in the night gives him to see the truth; there is no necessity for leaving his home at all in order to find the Grail.

STRONGER MAIL. See Ephesians vi. 13-17.

Page 400.—THE HANGBIRD. The Baltimore oriole.

LONG SIEGE. Kindliness, sympathy, and love have conquered at last. Note that Sir Launfal has learned his lesson effectively.

LINGERS AND SMILES. Not occasionally, but at all times, are the poor and the suffering welcomed.

HALL AND BOWER. The whole castle. In feudal times the men congregated in the hall of the castle, while the bower was the private apartments of the ladies.

LORD OF THE EARLDOM. In the sense that he is welcome to share in its hospitality.

THE GENTLEMAN

Page 400. In this selection is summed up the characteristics of a true gentleman. The extract, one of the most effective for teaching purposes in *The Fourth Golden Rule Book*, should be carefully studied paragraph by paragraph. Each characteristic is explicitly stated and its importance insisted upon. It would be well to have the pupils make a list of these characteristics, and stress should be laid on the most important. Note also that there is not one characteristic among the dozens mentioned to which exception may be taken, or which cannot be cultivated by every boy and girl in our schools. The selection might be entitled "The Lady" with as much justice and appropriateness as "The Gentleman".

Page 400.—Lady Montagu. Lady Mary Wortley Montagu (1689-1762) was a somewhat celebrated writer of the seventeenth century. She was related to many of the noblest families of England and exercised a political as well as a literary influence. Her principal work consists of letters addressed to various persons.

Burleigh. Lord Burleigh, or Burghley (1520-1598), the Lord High Treasurer of England under Elizabeth. See *Ontario High School History of England.*

Page 402.—Ney. Michel Ney (1769-1815) was one of the most celebrated of the marshals of Napoleon. He was the son of a cooper and enlisted in the French army as a private in 1787; nine years later he had become general of a division. He took part in most of the great battles of Napoleon's career and was present at Waterloo. For his support of Napoleon after the return from Elba he was executed on December 7th, 1815. Ney was familiarly known as "the bravest of the brave".

Page 403.—The Birkenhead. This example of the coolness and courage of British soldiers in the face of almost certain death is beyond all praise. Note also that this courage was shown under circumstances entirely different from those that they might be expected to encounter. Sir Henry Yule notes this difference in his poem *The Loss of the Birkenhead.* He says:

Not with the cheer of battle in the throat,
Or cannon-glare and din to stir their blood,
But, roused from dreams of home to find their boat
Fast sinking, mustered on the deck they stood,
Biding God's pleasure and their chief's command.
Calm was the sea, but not less calm that band
Close-ranged upon the poop, with bated breath,
But flinching not though eye to eye with death!

Page 404.—A "FEU DE JOIE". A last salute.

LA MOTTE. A celebrated French dramatist and critic (1672-1731).

LORD LOTHIAN. Two of the Marquises of Lothian lived during the lifetime of Sir Walter Scott.

QUAINT OLD FULLER. Thomas Fuller (1608-1661) was an eminent English clergyman and author. He served through the Civil War in England as one of the chaplains in the royal army. "His writings abound with quaint humour and conceits, and are much admired for originality, wit, and liberality". One of his best known books is *History of the Worthies of England.*

"GENTLEMEN, THE KING!"

Page 406. This selection is a portion of a speech delivered by Mr. Harold Begbie at a festive gathering held in Victoria, British Columbia, in reply to a toast to the King. It expresses in eloquent words the feeling of personal loyalty which every Briton feels, no matter where he may be, toward the man who sits upon the throne, who by the position he occupies is the embodiment of the British Empire, the link that binds together Britons the world over. The glowing words of the speaker, his eulogy of the Empire to which we belong, should find a responsive echo in every Canadian heart. The selection, a splendid lesson in loyalty and patriotism, should be studied not only on this account, but also for the deep feeling it contains, and for the beautiful language in which that feeling is expressed.

Page 406.—RECTORY PEW. The author, Harold Begbie, is the son of the late Rev. Mars Hamilton Begbie, rector of Farnham St. Martin, Suffolk, England.

Page 408.—"THIS OTHER EDEN". In Shakespeare's *Richard II,* John of Gaunt speaks of England as "This other Eden, demi-Paradise".

ENGLISH ESAUS. Sir Clive Phillipps-Wooley, in the first stanza of the introductory poem to his *Songs of an English Esau,* says:

"Hast thou no blessing, O my father,
For me thine hunter?" It was Esau's cry,
Who left his brother all the year together,
To tramp free hills and sleep beneath the sky.

Esau is not used in the text in the sense of one who "sold his birthright for a mess of pottage", but with the meaning in the stanza here quoted. See Genesis xxvii.

YEOMEN OF THE GUARD. The guardians of the Tower of London.

LORD MAYOR PROCESSIONS. In the old city of London the inauguration of a Lord Mayor is attended by a procession which is usually one of the sights of the city.

SIGIL. A seal.

RECESSIONAL

Page 410. This poem was written on the occasion of the Diamond Jubilee of Queen Victoria in 1897, and was published in the London *Times* on July 17th of that year. The occasion of Queen Victoria completing the sixtieth year of her reign was celebrated with unusual magnificence and display. The opportunity was taken to exhibit to the world the strength and solidity of the British Empire. A great review of the fleet was held, and the procession that passed through the streets of London included, in addition to the home troops, contingents from India and all the British dominions and colonies, as well as representa-

tives of the government of each. It was a striking exhibition, and made a powerful impression on the representatives of the foreign powers present. Mr. Kipling, in his poem, sounds a note of warning. In the midst of our rejoicing he warns us to call upon God to make us humble, lest we forget that our trust should not be placed in navies and armies, but in the God who rules over all. A full commentary and notes on the poem are found in the Manual on *The Ontario Readers, Books II, III,* and *IV.*

ST. AGNES' EVE

Page 412. This poem, which should be read side by side with "Sir Galahad", on page 382 of *The Fourth Golden Rule Book,* "puts into the mouth of a woman the raptures and ecstasy of a pure spirit yearning for the Beatific Vision and a closer communion with God". It presents the beautiful side of Christian mysticism.

Agnes was a young Roman girl of noble family who suffered death in the persecutions under Diocletian in 303 A.D., when only thirteen years of age.

Page 412.—On the Convent-Roof. The drawing by Sir John Millais to illustrate this poem represents the nun going up the turret stair carrying a taper in her hand. Through a narrow window one can see the roofs covered with snow, shining white in the moonbeams.

Creeping Hours. They pass so slowly.

Yonder Argent. The silvery moon.

Earthly House. The body.

OFF HELIGOLAND

Page 413. This poem appeared in the columns of *The Toronto Daily News* shortly after the receipt of the news of the sweeping victory gained by the British Cruiser

Squadron under Vice-admiral Beatty over the Germans off Heligoland, on August 28th, 1914. As this was the first naval engagement of the Great War, the report of the victory was received with enthusiasm throughout the British world, and nowhere was this rejoicing more spontaneous than in Canada. It is unnecessary to go into the details of the battle, but the results may be given in the dry official statement issued by the Admiralty: "Two German destroyers were sunk and many damaged. The First Light Cruiser Squadron sank the *Mainz,* receiving only slight damage. The First Battle Cruiser Squadron sank one cruiser, and another cruiser disappeared in the mist. All the German cruisers which engaged were thus disposed of. Although only two of the enemy's destroyers were actually observed to sink, most of the eighteen or twenty boats rounded up and attacked were well punished. The superior gun power and strength of the British destroyers, ship for ship, was conclusively demonstrated".

There is a legend in the British Navy to the effect that when Drake was dying in Nombre Dios Bay, he commanded his men to carry his drum to England, to hang it by the shore, and to beat it, should his country ever be in need of his assistance. Sir Henry Newbolt has celebrated this legend in his spirited ballad "Drake's Drum", found on page 352 of *The Third Golden Rule Book.* It is the firm belief of many sailors in the British Navy that, at the battle of Trafalgar, Drake himself was present in the guise of Nelson, and on the quarterdeck of the *Victory* directed the battle which resulted in such a triumph for England.

In the poem in the text, the author has transferred the legend to Nelson and pictures him as standing beside the Admiral, the real director of the operations. In a very

real sense the thought is true. It was the spirit of Nelson that animated both officers and men in the contest off Heligoland; not only Nelson, but the whole glorious past of the nation was fighting with them and carrying them on to victory. That is the great lesson of the poem.

When the alliance between France and Spain was concluded in 1804, Nelson went to sea in search of their combined fleets, pursuing them as far as the West Indies. They eluded him, however, and he returned to Portsmouth. Again he put to sea and, on October 21st, 1805, he met the two fleets off Trafalgar. He won a brilliant victory, but lost his life during the engagement. See *The Story of the British People,* and "Departure and Death of Nelson", on page 302 of the *Ontario Fourth Reader.*

Page 413.—Ghostly Ships. The action was fought in a thick mist.

Turbines. The ships were run by turbine engines.

Fighting Téméraire. See "The Fighting Téméraire", on page 273 of the *Ontario Third Reader.*

The Admiral. Vice-admiral Beatty was in command of the squadron.

Empty Sleeve. Nelson lost his right arm during an unsuccessful attack on Santa Cruz in 1797.

Page 414.—Agamemnon. The *Agamemnon,* a frigate of sixty-four guns, was the first vessel that Nelson commanded after the outbreak of the French War in 1793.

The Victory. It is interesting to compare the *Victory* with a modern battleship. Nelson's flagship was launched in 1765. Her length from figure-head to taffrail was 226 feet, while the actual length of the keel was 151 feet. Her extreme beam was 52 feet and her displacement 2,162 tons. She mounted 100 guns and carried a crew of 1,000 men. The old ship still lies in Portsmouth Harbour,

"an historic monument and a unique specimen of a class of ship that has now gone entirely out of use". A brass tablet marks the spot where Nelson fell.

SMALLS. Tight-fitting breeches.

THE RUDDER

Page 414. The thought of this selection is summed up in the last line. With good motives and a steady determination to do the right, there is no danger that life will prove a shipwreck. This is an admirable poem with which to close *The Golden Rule Books*. It may be said to sum up the thought of the whole series:

For the will of man with the help of God,
Shall conquer and prevail.